

THE CHRISTIAN CENTURY

WHEN thou hast set thy soul upon a thing, hasten not to acquire it; keep it far ahead of thy getting, even as the horizon is within the sight but ever beyond the reach. And when at last thou hast gained thy heart's desire, then mourn, for the day of sorrow is come upon thee; and thou shalt know that getting is ever better than having, and gain is loss Shall a man therefore refrain from striving, lest he lose in the getting? Nay, but let him rather strive for that which is so high as to be forever beyond his reach, that so his effort may be never ceasing, and his joy in struggle be without end.

—FRANK J. MILLER.

CHICAGO

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THE MISSIONARY TRAINING SCHOOL.

The Christian Woman's Board of Mis-
sions has purchased a location in Irving-
ton, a suburb of Indianapolis, Ind., upon
which will be erected the Missionary Training
School and offices of the National
organization. The lot which was
donated by Mrs. A. F. Armstrong, lies
adjoining the Bona Thompson Memorial
Library of Butler College. This gives the
training school a very fine situation. The
enterprise is planned on a large scale.
The school will be for men and women.
As a prerequisite students must have a
good academic training. The course that
they must pursue will include such
languages as must be used in the coun-
tries to which they are to be assigned
and courses in medicine, education and
training of children, in addition to a
study of the Bible and church history.

Facilities will also be afforded for
courses of instruction for religious work
for converts to Christianity from India,
Persia, Porto Rico, Mexico and other
foreign lands. The Board anticipates that
eventually a large number of interesting
students of many nationalities will be
brought together in the school. Training
suited to the field of operation in which
the missionaries propose to work is
contemplated.

The location of this great enterprise in
Irvington does not involve any connection
between it and Butler College. The work
of the two institutions and their organization
will be so different that they will be
as independent of each other as though
located in different parts of the city, or
in different cities. But the library facilities,
the opportunity of hearing and meeting
public men who visit the college and
lecture before its clubs, and other advan-
tages afforded by a college community
to the officers and students of the Christian
Women's Board of Missions will be
no inconsiderable gain to them.

The golden beams of truth and the
silken cords of love, twisted together,
will draw men on with a sweet violence
whether they will or not.—Cudworth.

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tant books relating to "THEOLOGY AND
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The Christian Century

Vol. XXIV.

CHICAGO, ILL., JANUARY 31, 1907.

No. 5.

EVENTS OF THE WEEK

An unpleasant incident occurred in connection with our attempt to afford relief

The Late Unpleasantness. to the sufferers from the Kingston earthquake. On the receipt

of news of the disaster Admiral Davis, a trusted and experienced officer, was sent to Kingston with warships, to be ready to render any service which was desired. The Admiral rendered very efficient service. He landed men for the protection of the American consulate, aided in preserving order and even used his marines in clearing streets and buildings. To his great surprise, the Governor of the island took offense at his measures and in a sarcastic letter requested him to withdraw. Admiral Davis in consequence salled away, first countermanding the order of President Roosevelt for the naval supply ship *Celtic* to proceed to the island and distribute provisions. It appears that Admiral Davis was invited to land marines in order to help quell disorder by a deputy of the Governor, who repudiated his deputy's action.

The news of the action of Governor Swettenham came as a surprise both to the United States and Great Britain. In England it was promptly repudiated by the newspapers and public opinion.

Governor Swettenham is said to be a somewhat eccentric individual, who has been long in the government service, and successful in the East. Meanwhile, let us hope that the interests of the stricken Jamaicans, who have themselves given no cause for offense, and whose situation appeals for sympathy, will not be allowed to suffer by any opinions, of whatever nature, upon matters in which those most in need were in no way concerned.

* * *

Pastors in nearly 2,500 church in every city and hamlet throughout the state of

Local Option Bill. Illinois made the local option bill which will come up in the legislature this week the

text for their sermons last Sunday. It was the "field day" for the anti-saloon league people of Illinois and was marked by a final concerted appeal for the passage of the bill. In addition to the pastors, general officers, district leaders and an army of the anti-saloon league's workers also delivered addresses at the church services. In every part of the state people were urged to bring every pressure to bear upon their representatives, by letter or word of mouth, in the few days remaining before the bill is brought. Plain warning was given to many members of the legislature of the political peril involved in any attempt to evade or ignore the appeal made to them to give the measure their support. Only in two places of importance in the state, Peoria and Jacksonville, did the ministers fail to join in the general chorus urging the passage of the bill. In Peoria preparations for a big revival interfered with the plan, while the pastors of Jacksonville had already devoted one Sunday to an appeal for the bill.

Zion City is to be deserted by Wilbur Glenn Voliva and all those over whom he holds sway. A

A New Zion City. new Zion City is to be founded, probably on the Pacific coast, and

Dr. Dowie and his creditors will be left to fight out the question of supremacy in Chicago. Rumors of such impending action have circulated in Zion City ever since last summer, when Overseer John G. Speicher was sent to Los Angeles to assume charge of the various colonies on the Pacific coast. It was said Speicher was to select the site for the new colony. This was repeatedly denied until last Sunday, when the rumor was confirmed by Voliva himself at the meeting held in Zion temple, Sixteenth street and Michigan avenue. Within a few weeks Voliva will go on a trip of inspection, visiting all the churches north and west of here which recognize him as leader. This will include a trip down the Pacific coast from Seattle, Wash., to Los Angeles.

* * *

Representatives Livingston of Georgia and Burleson of Texas together introduced a resolution in

The Cotton Exchange. Congress directing the bureau of corporations of the department

of commerce and labor to make an investigation of the New York Cotton Exchange. The scope of the investigation is to be "the organization, capitalization, profit, conduct and management of the business of said New York cotton exchange and its managing board or of said corporation or corporate combinations." The investigation is to be with a view of ascertaining whether the fluctuation "and unnatural depression in the price of cotton is due to any combination or conspiracy which interferes with commerce among the several states and as to whether prices have been manipulated in the New York cotton exchange.

* * *

The Kaiser's claim to victory in the election of Jan. 25 lies not so much in

The German Election. his joy over the triumph of the radicals and national liberals

which insures the ratification of his colonial policy, as in his satisfaction over the smashing defeat of the socialists. The results have been officially declared in 361 districts out of a total of 397. The results, which are now complete except as regards ten districts, show even more clearly than hitherto the extent of the social democratic defeat. They have definitely lost twenty-six seats, as compared with the result of the first ballots in 1903. At the second ballot on Feb. 5 they will only compete in ninety-six constituencies, as compared with 117 in 1903. The probable result will be that they will appear in the new Reichstag not eighty strong as before, but with less than fifty votes. The reaction against socialistic ideas which is spreading throughout Europe, and es-

pecially in England, developed unexpected strength in Germany. It would have manifested itself still more clearly had the issue been directly before the people. As a matter of fact, socialism had been helped instead of hindered in the campaign by the complication of issues before the electorate. Many supported the socialistic candidates who desired merely to express their opposition to the autocratic tendencies of the government, and who were unwilling to vote for the Catholic center. The first results of the German election showing such a tremendous setback for the socialists was received with general surprise by the London press. A deal with the center party is pointed out everywhere as Chancellor von Bulow's only possible policy. The Times declares the defeat of the socialists is an event of considerable importance in the internal history of Germany, while it may not be without effect on the general history of Europe. It can hardly fail to exercise a salutary influence on international affairs.

* * *

William J. Oliver, Knoxville, Tenn., is to build the Panama canal at his bid of

Panama Canal Let. 6% per cent of the cost of construction after all. This was decided at a conference at the White House between President Roosevelt, Secretaries Root and Taft and R. R. Rogers, general counsel of the Isthmian canal commission. Mr. Oliver satisfied the President he could produce the \$5,000,000 backing required by the government, and was then told he could have the contract provided that within ten days he associates himself with at least two independent contractors whose skill and experience, combined with his own, will cover the entire field of the work to be performed. Theodore P. Shonts, chairman of the Isthmian canal commission, has resigned, to take effect on March 4, and his resignation has been accepted by President Roosevelt.

Mr. Shonts leaves the government employ to go into that of the Ryan-Belmont combination in the management of the Interborough Street railway system in New York. He will have no successor in the government. The entire control of the building of the Panama canal will be concentrated in the hands of John F. Stevens, the present chief engineer. He may be made chairman of the commission as long as that body lasts, but the commission itself is to be abolished if congress follows the view of the senate committee, which is soon to make a report on the subject, with the complete approval of the president.

* * *

Five boys were burned to death, and a number of men and women were injured in jumping from the windows when one of the largest mills of the Cocheco Manufacturing Company, Dover, N. H., makers of cotton goods, was destroyed by fire.

EDITORIAL

The Union of all Christians upon the Apostolic Faith, Spirit and Service.

WHY BE BAPTIZED?

A correspondent writes inquiring why baptism is given so important a place in the practice of the Disciples, and why immersion is insisted upon as the only form in which it is administered in the churches of this brotherhood. From the letter embodying these inquiries we learn that the writer has been attending one of our churches, and is strongly attracted to the work and worship of the congregation, but has not fully understood the attitude of the church on the subject of baptism.

This letter suggests to us the probability that in not a few of our churches there may be people in just this state of mind, to whom there has not been presented an explanation of the nature and purpose of Christian baptism. It must be borne in mind that the personnel of the audiences is constantly changing, and that there may be fairly regular attendants upon the preaching services in many of our churches to whom the matter of baptism is entirely unfamiliar.

A minister may err in either of two directions; he may preach constantly on baptism, especially its form, and thus produce the impression that immersion is the chief article in the unwritten creed of the church; or on the other hand he may so habitually ignore the entire theme that it falls into an entire neglect, which is as unfortunate and misleading as is disproportionate emphasis.

The practice of baptism arose in the early church in a most natural manner. It is customary in all organizations to employ some form of the initial rite to signify entrance into the fellowship. This was no less true in ancient than in modern times. Generally that act or rite has some significance as illustrative of the new relation into which the candidate enters. In the Jewish synagogue the rite was circumcision in the case of a new-born child, and when a stranger was received, a gentile, he submitted not only to this operation, but also to the washing of the body in water and the ritual requirement of sacrifice.

The various Greek brotherhoods and cults which went under the name of mysteries had symbolic forms of initiation. The secret orders which have flourished in all lands have similarly impressed the meaning of their organizations upon the minds of candidates. All forms of religion have celebrated the advent of a neophyte into the faith by ceremonies of entrance.

It is not without deep significance that Jesus, to whom all forms were of slight value, as contrasted with the thought of any ordinary Jew reared in an atmosphere where such forms had a highly impressive place, gave to his followers but two external acts as possessing value for conduct and character. One of these was baptism, the other was the Holy Supper. Neither one was enforced as an ordinance with penalties for violation. Both were requested by the Master of his followers, and his requests are more authoritative than any other, none excepted.

Apparently neither of these acts of worship was planned by the Savior as a new form of service. It is never the purpose of a spiritual religion to invent new ritual. Rather does it seek to in-

form the old and familiar religious ceremonies with a new and higher meaning. This was true of the Hebrew faith. It was even more true of Christianity. Baptism, or the washing of the body in water with a religious significance, was practiced under the law. When John began his ministry in the wilderness he baptized those who came to him, thus preparing them for the coming of the Messiah.

When Jesus opened his public mission, he employed the same method, thus emphasizing the cleansing power of the truth and the spirit of God. After his death and resurrection a clear connection was perceived between the essential elements of his passion and the baptism of the believer, which involved death to sin, burial of the old life, and the resurrection to the career of virtue and service. This baptism became a very precious and representative act of initiation into the Christian society. It denoted the acceptance of Jesus as Savior and Lord, the appropriation of his redemptive work in behalf of men, the claiming of his forgiving and inspiring grace, the entrance into new relationship with God through him, and with himself and his followers.

Baptism became, for this reason, the distinguishing badge of the Christian. Everywhere it was practiced as the outward sign of the inward grace. It was not sacramental nor regenerative in the sense that it was of itself effective in securing pardon or the new life. These were the blessings secured by submission of heart, mind and will to God in Christ, and the commitment of self to his keeping and service. Of this entrance upon the new career baptism was the visible sign, as the marriage ceremony is the outward token of wedlock.

In the early church it seems to have been the invariable act of commitment to Christ. Among all the recorded examples of conversion under apostolic preaching, after the completion of Christ's sacrificial ministry, there is not one in which baptism is not noted. This is not because it was the chief element in the change from the old life to the new, nor does it signify that baptism was even of equal importance with faith, the love of Christ, the submission of soul to his leadership, the abandonment of the old life of self, and the attempt to attain the mind of the Master. Of course these are the essential things in all conversion. But in each case baptism was specified because it was the one thing publicly done and thus identified by the witnesses with the entrance of the believer into the Christian society.

Nothing has ever occurred to change the significance or importance of this act of consecration. And this significance as the free action of a penitent believer, imitating and honoring his Lord, is all the greater since the sacramental and wonder-working character once attributed to the act has been rejected by the well nigh universal judgment of the church. It was once held to be effective as a procuring agent in gaining pardon, so that the obstinate sinner or the unconscious child were alike regenerated by its magic power. No longer can his view stand the test of Scripture and experience, and it has accordingly yielded to more biblical and rational interpreta-

tion. But in proportion as this conception of baptism disappears, there emerges to greater prominence the beautiful character of the act as denoting the happy and grateful acceptance of the divine grace by the human soul, and enlistment in the service of Christ.

Surely no man who is desirous of fellowship with the Lord should stand hesitant and reluctant before an act of initiation which is itself so expressive of the deepest realities of spiritual experience, is the appropriate picture of the Savior's sacrificial ministry of suffering, and has been dignified by the example of generations of rejoicing and triumphant saints.

One other phase of the matter is referred to by our inquirer, and demands brief attention. This is the form of baptism. Very little difference of opinion exists on this subject. We believe it is not questioned that the act of baptism as understood in the age of Jesus, and as practiced by the apostles was immersion. Nor was there any change of this custom for three centuries. Gradually there rose the custom of "clinic baptism," in the case of the sick, which was the application of water to the body of the believer, by sprinkling or pouring. This practice, restricted at first to the infirm, spread until in many places it prevailed over the earlier and scriptural custom. In the Roman catacombs there are many pictorial representations of affusion as baptism. But of course, as every student knows, these represent practices as late as the fourth century. There was probably no time in the history of the Christian church in which some groups of believers did not retain the primitive practice. But the claims of the church of Rome to the possession of powers enabling it to change even apostolic custom went far toward validating a practice unknown at first.

For this reason the Disciples of Christ, emphasizing their motto, "Where the Bible speaks we speak; where the Bible is silent we are silent," have practiced only immersion. This they do because it is apostolic, undisputed and symbolic of the great redemptive events in Jesus' life. They try to show their Christian neighbors that if there is value in the watchword, "Back to Christ," that value applies to baptism as well as to other features of Christian faith and practice. This, too, is a part of the apostolic faith.

They do not hold this view in intolerance, nor do they deny to other Christian people the right of conviction on this question as on others. Those who accept the Lordship and Saviorhood of Christ are held by us all as brethren, who must be accountable to the Lord, not to us, for their belief and practice. None the less we seek to bear consistent and effective testimony on this matter as on all others, both by our teaching and practice, and this in the spirit of love.

H. L. W.

When the sense of personal missionary responsibility gets into the heart of every member of the church, the Divine kingdom will more speedily come. Too many are praying "Thy kingdom come," and are not doing anything to help bring an answer.—Pittsburg Christian Advocate.

THE LITERARY PROPAGANDA.

The Disciples have been conspicuous and successful as propagandists, but they have largely missed and failed to use one of the best methods in the propagation of religious ideas, the printing press, the strenuous and persistent circulation of suitable literature. The fact is universally acknowledged that literary material of the proper kind is a powerful agency in the communication of ideas, and in the dissemination of truth, and what is equally important, books and other literary productions reach and influence the best class of minds because it is thinking minds and minds disposed to think that read most. When you make a convert, or instruct a man in the faith with a book, a tract, or a newspaper, he makes the best kind of a Christian, because he is intelligent, thoughtful and conscientious, and is capable of forming and holding convictions of his own. Two hundred and sixty-five years ago a pack peddler, in passing through an English village, called at the humble home of a man named Baxter, and there sold a copy of Dr. Gibbs' "Broken Reed." The lad, Richard, then fifteen years of age, read it and was thereby lead to Christ. Part of the work this Richard Baxter did was to contribute one hundred and sixty volumes to the polemical and religious literature of his language. In the next generation Baxter's writings moulded Philip Doddridge, and he wrote "The Rise and Progress of Religion in the Soul." This book of Doddridge's led to the conversion of that eminent philanthropist, Wm. Wilberforce. Then Wilberforce wrote "A Practical View of Christianity," which Thomas Chalmers said did him more good than any other work of any human author. This same book brought Leigh Richmond to the Savior, and succeeding generations of many climes have been enriched by the "Dairyman's Daughter," written by him. Thus when that wandering peddler, by seeming accident, dropped a book into the home of a poor working man in an English village, he opened the source of a gulf stream in Christian thought and influence that has borne uncounted souls out into the ocean of eternal life. I came across an old man on the Manning river in New South Wales, away toward the border of Northern Australia, who had been converted by an old backless copy of the Christian Baptist, which he found in the hold of the ship on his voyage out. He had never heard of Campbell, or the Christian Baptist, or the Disciple movement, he had nothing else to read during the protracted voyage, and so time and again he went through this backless bundle of periodicals till his mind was filled and his soul steeped in the principles of the ancient gospel. On landing he at once went to work to establish a church after the primitive pattern, which numbered 25 at the time of my visit. Hundreds of people have been won to Christ through the instrumentality of this church, and several successful preachers have gone out from its ranks. Thus the backless bundle of periodicals providentially, not accidentally, found by an unbeliever, started a wave of soul-saving influence that will go on in ever widening circles till the end of time. A deistic skeptic of the old eighteenth century school, on a Sunday evening stepped into one of our churches of the antipodes, to while away an hour in search of material for criticism. He heard

nothing that impressed him favorably from an intellectual point of view. As he passed out of the meeting house in disgust and confirmed in his skepticism, a gentleman at the door offered him a tract, and asked him to read it. It turned out to be Alexander Campbell's five letters to a skeptic, and proved to be the antidote to the poison. He sought admission to the church and was for more than twenty years an efficient minister of the gospel.

These are a few instances among many of the virtue of a literary propaganda of religious truth. We are glad to note that a large part of the preparation for our centennial celebration consists in the circulation of tracts and books, setting forth in attractive form, the fundamental principles of our religious movement. Unitarians, Swedenborgians, Theosophists and other cults of similar kidney, spend large sums of money in the free distribution of their literature. This is the chief method in the propaganda of error, why not of truth? Adventists and Plymouth Brethren never lose an opportunity to slip a tract or a booklet into your hand. If this method be regarded as theological bushwhacking and sharpshooting, like the same method in actual warfare, it is often effective in picking off individuals.

The Disciples of Christ have failed to exhaust half the possibilities of their periodical literature in this direction. Editors and publishers are naturally and righteously anxious to extend the circulation of their papers. Premiums are offered and many inducements are held out to elongate the subscription list, and keep it elongated, and beyond dispute these methods are employed in a good cause. The papers should have ten subscribers where they now have one. But other and equally serious difficulties emerge. It is safe to say that a majority of those who subscribe for religious papers do not read them, and the minority who read make no other use of them except as waste paper. Besides the Salvation Army and many benevolent institutions who are glad to get the old issues of religious papers for distribution among their clients and inmates, the readers of these papers have intelligent friends and neighbors who would be glad to profit by the perusal of their contents. Marked articles, suited to chosen individuals, is an excellent means of acquainting intelligent men and women with the principles of the New Testament position. In addition to this, every congregation among us should see to it that every member is supplied with a good weekly paper, even if the church has to pay for those who are not able to pay for themselves. No better missionary service can be rendered than this.

J. J. H.

UNION EVANGELISM.

Charles Reign Scoville and his effective evangelistic forces are in the midst of union evangelistic meetings in Austin, a suburb of Chicago. Two Methodist, two Baptist, three Presbyterian and one Christian Church have part in the meetings. Dr. Scoville was engaged to lead in these special services after the pastors of Austin had received letters from other cities in which he had held union meetings, commending Dr. Scoville in most unqualified terms. His willingness to come to Chicago for this

meeting would seem to indicate a readiness on the part of the evangelist to participate in union evangelism.

We rejoice in this additional evidence of a determination on the part of able men among the Disciples to identify themselves with the cause of union evangelism. Dr. H. O. Breeden recently resigned his pulpit in Des Moines, Iowa, with a purpose to engage in this larger work and was a member of Dr. Chapman's staff in the recent campaign in that city; and Secretary W. J. Wright had a share also in the success of that stirring of the city. Others of our successful evangelists and able ministers have shown a like spirit of earnest co-operation.

The Disciples have ever been intensely evangelical in spirit and no people have had a better training in effective methods of proclaiming a message of salvation. And surely no movement could be more in accord with the ideals which gleam as the end and goal of our mission to the world. A growing enterprise of union revival meetings among us gives promise of a larger horizon, a widened vision of our destiny and a more consistent attitude toward other communions in the eyes of the world. It is our hope that we have seen only the beginnings of an entrance into this field by our brethren, and that with the passing of time an increasing number of preachers of power may become leaders of united forces in sane and vigorous efforts for enlisting men as subjects of him whom we honor as King.

COMMENT IN BRIEF.

Dr. Theodore L. Cuyler the gifted minister who had so long and so successful a ministry in Brooklyn, has passed his 85th milestone.

The ancient Jews were forbidden the use of images in their houses of worship. A protest has arisen among Jews in this country because a memorial window to Hon. John Hay was placed in a Philadelphia synagogue. This window has symbolical figures.

A new society has been formed in New York city to promote systematic Bible reading and study. Its name is the National Bible Institute. Mr. Don O. Shelton, formerly secretary of the Congregational Home Missionary Society is president and editor of the magazine of the new organization, "The Bible To-day."

The 45th session of the Illinois legislature convened January 9th. The speaker of the house will enforce the rule, that no lobbyists be allowed on the floor during session and the same rule will be enforced in the senate.

Conference on Union.

Last year a council was convened in Dayton, Ohio, representing the Congregational, United Brethren and Methodist Protestant Churches, looking toward the union of these bodies. The Congregational Churches of Chicago will entertain 200 delegates to a second conference next March. The tri-church assemblage will hear the respective reports of the committees on doctrine, polity and vested interests and every opportunity will be afforded for a full discussion of all phases of the contemplated union. Such an important step may not be taken for several years, but we hope the coming

conference may mean much for the ultimate accomplishment of so high a purpose.

Help to Waken Them.

Elsewhere will be found a diagram showing what proportion of our churches have part in our foreign missionary offerings. A realization of this situation ought to cause those churches who have never given for missions to flush with shame because they have been remiss in this matter. Failure here on the part of any congregation and claim for place in the brotherhood and recognition as a Christian church can hardly be harmonized. We trust that every effort will be put forth by those who have any opportunity for doing so to enlist the careless, negligent and half earnest congregations which have no

part in our missionary activities. If it is not possible to get an offering from the church as a church, see that some gift is forwarded by individual men and women who may have some interest even though small in this matter.

The New President.

The wisdom of the men who constitute the Board of Church Extension has been manifest in the choice of Mr. Fletcher Cowherd as president of the board to succeed D. O. Smart who recently passed away. Mr. Cowherd, in addition to those qualities which mark him as a successful business man capable of ably directing in large affairs, has valuable experience in this work because of his membership on the Executive committee for a number of years. The friends of the Church Extension Board

have confidence that under his administration, the remarkable work of church extension and help for our missions will proceed with unabated success and enthusiasm.

Why Pay This Claim?

The liquor interests of San Francisco have made claim against the government for \$30,000 in payment for stores of liquors destroyed by army officers in San Francisco at the time of the earthquake and fire. Judge-Advocate-General Geo. B. Davis affirms that he is clearly of the opinion that on the case presented no claim lies against the United States. The matter has been referred to the Committee on Claims of the House of Representatives and ought to receive attention from the church and temperance forces as well as the liquor men.

Correspondence on the Religious Life

Prayer.

"Does God answer prayer? or is our answer to prayer only a reflex influence upon our lives and the lives of our friends? For instance: When we pray for God to convert a sinner, or raise up a sick friend, or send the Gospel to the heathen or sanctify a disciple, may we expect God to do anything more than what we do ourselves?"

"If God desires a sinner or the heathen to be converted, or a Christian to be more holy than he now is, and has any special power or influence to exert in the accomplishing of these things, why does he not exert that power as much without our prayer as with it? If God sees that it is right for our loved ones to be healed and he has the power to heal them, and is willing to exercise special power to this end if we pray for it, why does he postpone the favor till we pray, or condition it upon our prayers?"

"Do not the churches to-day depend too much upon organization and not enough on prayer?"

"Is not the church missing a great revival because its members do not pray enough?"

Prayer is Reflex Influence.

The subject of prayer should be approached with great caution. Often it is over weighted. Often it is over-emptied. It has infinite reaches. A satisfactory explanation of it may baffle reason. Often we pray as well as walk by faith. Prayer is communion with God. It is looking up from the dust of earth to the light of heaven. It is the going out of man's spirit to meet that of God. "Spirit with spirit may meet." It is the calming of our troubled souls before the eternal calm of Him who changeth not. It is the bringing of our wills into rapport with the highest.

One of its chief elements is praise of God growing out of our contemplation of his goodness. Prayer is adoration. It is resolving to so adore as to make ourselves like unto the adorable one. Prayer is the holding up of our own lives against the holiness and love of God. This leads to confession, to the outpouring of our penitent hearts to Him who is thrice holy.

All this must make us better men and women. The reflex influence helps to purify our lives and hold us up to the best ideals.

Prayer is Answered.

But prayer is more than this. It is

George A. Campbell

asking; and God does answer. We would not continue to pray if we came to believe that God did not answer prayer; but that we simply make ourselves feel good. The teaching of the New Testament is to the effect that men may bring all their petitions to God and that he will hear and answer. The mountain-top saints have all believed this. Such expressions as: "Wait patiently for Jehovah;" "Pray without ceasing;" "Knock;" "Seek;" "The prayer of a righteous man availeth much," and countless others teach without a doubt that prayer is answered. The most humble men have traced their blessings to prayer. We must not be dogmatic here, however; for there are no accurate statistics. Nor will there ever be. Scientific data cannot be gathered in the realm of prayer. But the fact remains that countless numbers of intelligent, keen, observing men and women have had evidence sufficient to convince them beyond doubt that their prayers have been answered, and answered, too, in an abundant way.

We Are Free.

The philosophy of prayer has its perplexities; but not more than has the philosophy of free will. And with regard to the latter the most of us sooner or later settle down to the practical recognition of the fact that within certain limits we are free to do as we choose. A human arm reached down to rescue a drowning man is a causal power in the universe. So is a human prayer. God's orderly management of the universe or his special providence has place for the prayer being a causal power as much as the arm being such. God leaves himself free to be moved by the human will expressing itself in prayer. He often seems exasperatingly dependent upon man for redeeming and healing. This was a common feeling of the psalmist: "How long, O God, How long!" Here again God is exalting the freedom of man; by waiting on him as his redemptive agency. There is a tradition that Jesus having given to his disciples the great commission, one of his little band said: "Master suppose we fail;" whereupon the Lord was silent for a few moments and then replied: "I have made no other arrangements." So God seems to wait on our arm and our prayer.

See Clark on Prayer in his "An Outline of Christian Theology." And R. J.

Campbell's sermon on "Does God Answer Prayer."

Avoid Extremes.

We must make prayer do some things; but not everything. The other day I stood in a room where a little boy had lain unconscious, without a movement for six days. For six long nights and days the loved ones of that family had watched and prayed anxiously over the little form as it gently breathed. The oldest sister, a young lady, said, he will not die, because I have prayed all these days that God will raise him up again and he has promised that "Whatsoever ye ask ye shall receive." Turning quickly to me she said: "Is that not what the Bible says; and is there the least doubt that he will live?" How I wanted to say, without the least qualification. "Yes, that is what the Bible says and without doubt your brother will live;" but the doctor had said he could not possibly get well; and then she was overloading prayer. She was making her will and wisdom supreme. Our prayers should be in the spirit of the Master when he said: "Nevertheless not my will, but thine be done."

The little boy died; and the sister's heart was hardened for a time, crying out to me when next I called: "God is unjust. He is not true to his Word." Ah; that we all might be kept from reading our own desires into His Word. To overload prayer is to jeopardize it.

Sad Examples.

Could the inner soul tragedies of Dr. Dowie's followers be revealed to us what an awful example we would have of reckless religious enthusiasm.

Thousands yesterday believing that Mr. Dowie and his leaders could accomplish almost anything by prayer; but the same thousands to-day shocked by the failures and revelations of the lack of the true spirit of prayer presents as appalling religious phenomena. The Christian Science people may also have before many days a sad experience. The stern realities of life will not allow any body of people to long neglect any great patent truth necessary to daily living.

The Neglect of Prayer.

But perhaps our sin will be in the under emphasis of prayer rather than the over emphasis of it. Jeremy Taylor wrote that he was amazed at the power of prayer and also at the fearful neglect of its opportunity. Lyman Beecher gave again. Another has said "When you take

(Continued on page 118.)

Strong Points of the Disciples--I. Their Evangelism

Charles Clayton Morrison

From the very beginning the Disciples of Christ have been an evangelistic people. Their remarkable growth through the past three-quarters of the century has been generally attributed to their evangelistic temper and methods. Although the Campbellian movement was not in itself aggressively evangelistic, yet the movement became vitalized with evangelistic fervor by its union with the Stone and Scott movements. From 1809 to 1827 only three churches of the Disciples were founded under the Campbell auspices, but with the taking on of these other movements congregations were formed as if by magic. Whole local churches of several denominations, especially Baptists, came over en masse to the new plea for the restoration of primitive Christianity. In those days every preacher was an evangelist, every service was an appeal to the unconverted and to those bound in the shackles of denominationalism to leave their sins or their creeds and come into the freedom of the truth as it is in Jesus. The devices, the machinery, used by these earlier preachers among the Disciples to bring men into the church were very simple, straight-forward, direct. The red tape which had characterized the process of admittance into other churches was ruthlessly cut by these reformers. Creed questions were, of course, abandoned. The habit of voting on the validity of the experience of the candidate was banned. The agenizing prayer whose issue was in doubt on account of the prevalent views of the Holy Spirit and election were unknown. A message was preached directly to the intelligence of the individual and it was put up to him

to determine whether he would accept this straight-forward, clear, pat presentation. Every sermon closed with exhortation and the plan of obeying the Gospel was the simple one of coming to the front seat, and responding assent to the statement of the confession. From those early days to this the Disciples have regarded themselves as experts in putting the message of the evangel and in operating the machinery of conversion. Their chief text book has been "The Acts of the Apostles" with which they are more familiar than with any other portion of the Scripture. Their answer to the question, What must I do to be saved? has been wrought out to a definiteness and accepted with a uniformity by their ministers which is nothing short of amazing. The evangelistic note was the earliest and the dominant note of this people, the missionary and educational notes being struck much later. But the missionary and educational interests have not in the least abated the zeal of the Disciples in evangelism. Not many of their churches passed through the year without a meeting. In later times a school of evangelists has sprung up, a class of men devoted professionally and exclusively to the conducting of evangelistic meetings. Whereas in the earlier times the pastor was an evangelist, and in many quarters was called an evangelist, the title "pastor" being offensive to many, in our time we find the pastoral office differentiated from the evangelistic function and occupied by men especially equipped and endowed for that service. The evangelism of the

Disciples has ever been characterized by aggressiveness, confidence, persistence and immediate success. With it all they have been peculiarly independent in their methods and feelings, entering freely into any community which offered any promise of sustaining a church. Year by year, and decade by decade, the records of numerical successes have been broken, until the past year is witnessing the greatest meetings in point of numbers, to which modern church history can point.

I desire in this series of articles to point out the strong points of the Disciples. The question I am asking is, What is the secret of the Disciples' success? And since their success has been an evangelistic success the question becomes mainly a study of the strong points of their evangelism. I am not undertaking an elaborate discussion, nothing comprehensive or systematic—just "points," the main points, as it seems to me, that give strength to the Disciples' program. Some of the themes will be

1. The Division of the Word and the Doctrine of Dispensation.
2. The Use of Acts.
3. The Doctrine of Primitive Christianity and the Cry "Back to Christ."
4. The Conversion Formula.
5. The Doctrine of the Common Denominator.
6. The Identification of Church Membership and Discipleship.
7. The Device for Public Commitment.
8. The Test of Acceptance with God.
9. The Emphasis on Conditions.
10. The Distinction between Faith and Opinion.

Chicago, Ill.

Mission Work in the Philippine Islands

C. L. Pickett, M. D.

The work of our Lord and Savior while on earth may easily be classified under three different heads. First, preaching the gospel, with especial reference to the poor; second, teaching the ignorant of all classes; third, healing the sick. That church, no matter by what name it has been called, which has zealously followed these three lines of effort, has been blessed by prosperity and growth. While on the other hand, that church that has omitted from its program either one or the other of these grand divisions of labor has sooner or later found its progress seriously handicapped.

Whatever we may think of the preaching and the teaching of the Roman Catholic Church we are accustomed in the homeland to hear every one without regard to creed, speak in favorable terms of the magnificent preparation she has made and is making for the care of the sick. The hospitals are everywhere. Their equipment and management are superb, and her nurses are ready and willing to go anywhere and everywhere. But did the reader ever stop to think that much of this had been brought about by Protestant competition? Her preaching cannot stand the light of the gospel of Jesus Christ, whenever men will permit that light to enter in and permeate their mental and moral faculties. Her schools are not superior, nor are they the equals of those of other religious bodies or those of the state. But she has been shrewd enough to see the timidity of the Protestant pocket book, and

while the Protestant churches have been busy evangelizing, she has been equally busy hospitalizing America. In countries where she has not been disturbed by Protestantism the Roman church has manifested no such zeal. For example in the Philippines where she has held sway for four hundred years, and where the church building is the largest and most substantial building in every town, there are old men who have never heard a gospel sermon nor seen a copy of the Scriptures. Schools have been little more than a miserable farce, while her best hospital in Manila was such a pitiable excuse that the new apostolic delegate and archbishop made all haste to rent another building and equip it along modern lines so as not to lose prestige with American citizens in the islands. She has made absolutely no effort at the relief of the sick among the masses in the provinces. There are towns of 10,000 to 15,000 population to-day where a dollar's worth of scientifically prepared medicine could not be found. There are whole provinces without a physician who has had the equivalent of a four year's course in one of our medical colleges. The door is therefore wide open for medical missionary effort. We are most happy to have been able to enter into one of these opportunities.

Our medical work in Laoag was opened the first of December, 1903. A daily clinic is maintained and a complete

stock of medicines is kept constantly on hand. With the exception of one small native drug store this is the only stock from which to supply the 175,000 people of the province. The sick are visited in their homes whenever practicable. Itineraries are made to outside towns every week. The Gospel is preached and talked and thousands upon thousands of religious leaflets and Scripture portions are distributed or sold. The missionary can hardly pass through several towns any more without being hailed by from one to a dozen people who want medicine. The outlook is promising. We are never overwhelmed but are always kept busy. All classes come to us for help. Only last week the caretaker of the altar images and candles of the Roman church called me to see his wife who was very sick. He bought a copy of the New Testament, saying that in Spanish times all the Bibles they had were burned and it had been a long time since he had seen one. As yet there is practically no prejudice manifested against the medical work. We feel that it is an opening wedge by which we are entering into the good graces of multitudes of homes. A powerful lever by which we may lift suspicion, superstition and ignorance and prepare the way for the entering in of the Gospel of light and life.

Almost from the beginning there has been a constant increase in the number of patients calling upon us each month for assistance. We are in great need of

a hospital but help is very inefficient. Our treatments now run from three hundred to six hundred per month. So far we have been able to collect enough fees from patients to pay for all medicines and current supplies. This amounts to about \$150 a month. It is our constant hope that our work may be made more and more effective in every way. May the Father's blessing be upon all those who in any way may render assistance.

Laoag, P. I.

THE CENTENNIAL AND FOREIGN MISSIONS.

After all the differences between those who responded to the call of loyalty and reunion a hundred years ago and those who, with the same opportunities for understanding it, remained indifferent or became hostile, was principally a matter of moral earnestness. If religion were one of the minor matters of life, like dress, or music, or architecture, then one might well accommodate it to ancestral traditions, social conventions or business convenience. But as it is the first and principal thing, nothing but absolute truth can be allowed to influence the decision.

The pioneers honored their commercial, political and social relations by seeking first the Kingdom of God. It was the highest, truest and wisest filial loyalty to love Christ more than father or mother. Where God is first in the heart all the affections are transfigured. This was manifest in Jerusalem as also in the first years of our "back to Jerusalem" cry. Whatever opposition, and even persecution, was manifested there was a lingering and growing respect for the son who loved his father too much to dishonor him by abiding in what he saw to be a false creed; for the husband whose very fidelity to his wife made him forego her companionship for long, laborious and even perilous preaching tours; for the father whose devotion to his children made him rear them in poverty while he proclaimed the unsearchable riches of the Gospel and provided them a heritage more precious than gold.

The speech of those heroes was vibrant with absolute and axiomatic declarations of the fundamental primacy of the truth, with the necessary renunciation of even apparently innocent errors; they glorified the faith and were indifferent to mere opinions; God's word was law to the last least letter and no tradition or custom of any weight whatever; Christ was possessed of all authority in heaven and on earth which left none at all for human priests, councils, assemblies or popes. Almost any believer of our time would subscribe to any of their statements as abstract pronouncements. But the distinction of these sturdy reformers was that they preached what they believed and practiced what they preached. There was rugged—and to smug conventional religionists—painful, logic and consistency in their "One Lord, One Faith, One Baptism" platform. They insisted on taking God at his word.

Human nature is ever the same. Eternal vigilance is still the price of liberty. The sons of these noble sires show often a disposition to discount the divine word and modify the inspired plan. If we could escape the sin of dishonoring the testimony of the prophets while in the very act of building monuments to them, we must see that foreign missions has a foremost place in all our centennial plans and labors. The king has said

"Go!" We will go. There is no other name whereby we must be saved. We will proclaim it. This good tidings is God's power unto salvation. We will make it known. We are debtors to Jew and Greek. We will be honest and discharge the obligation. We are executors of the Redeemer's last will and testament. We will be true to the trust. For lack of knowledge the people are destroyed. We will be moved with compassion as our Lord was.

A century of glorious history commits us irrevocably to world-wide evangelism. The Calvinist might love the heathen's salvation to divine election; the Wesleyan might trust to the mysterious operation of the Holy Spirit; but we are shut up to faithful, loving, persistent preaching of the Word. "How shall we escape if we neglect so great a salvation?" We may lose our souls by failure to give the Gospel as surely as by refusal to accept it! Now practically, what are we Centennial Christians investing in this supreme enterprise of the ages? What is the annual expense of this paramount interest of my life? What is the measure of my earnestness? Do the facts show that I really believe the religion of Christ to be a matter of eternal life and death not only to the nations but to my own soul? How many things cost me more per year than my religion? Will the investment of twenty cents apiece in mission buildings in three years show tremendous earnestness? Twenty dollars would be trifling! Is forty cents each per year too much to pay for all our preaching and healing and teaching in the whole foreign world? Real Bible Christians, in actual earnest about their religion, after a hundred years practice, would do that much in one day.

The soundest faith, the purest doctrine, the fullest obedience, the utmost loyalty; must these not issue after a hundred years in first rank among missionary people or belie their very possession?

W. R. Warren,
Centennial Secretary.

THE NEW PRESIDENT OF OUR BOARD OF CHURCH EXTENSION.

It will be remembered that D. O. Smart, president of the Board of Church Extension since its organization, died on November 9th, 1906. It was a long and faithful service that he rendered. The board felt that it would be a hard matter to find his equal in business acumen and in consecration. It is often true, however, that men of equal ability are near us whose talents we do not recognize until we begin to study them for certain positions. In our new president, Fletcher Cowherd, the board believes the right man has been found. Our church extension work has always been looked upon as a business institution in our Lord's work. From the very beginning the brotherhood elected the majority of the Board of Church Extension from the ranks of Christian business men. It has always been the policy of the board, therefore, to elect a business man as their president. This precedent has been followed in the election of Fletcher Cowherd, who is one of the leading business men of our great and growing city, and has been a member of the Board of Church Extension since October, 1891, having been elected at the National convention in Alleghany, Pa.

Fletcher Cowherd was born on a farm

in Lafayette county, Mo., February 18, 1859. He is, therefore, just in the prime of life. He attended the preparatory school of Prof. J. W. Carter at Waverly, Mo. Prof. Carter was a graduate of Bethany College. Immediately thereafter he took a two years' course in the classical department of Missouri State University, and then a full law course in the same institution, graduating with the class of 1879. He at once removed to Kansas City, practiced law one year and then embarked in a general real estate business, which he has followed ever since. In addition to his other business, which was always growing, he organized in 1894 the Safety Savings and Loan Association, now the largest mutual savings institution in the state of which he has been secretary from the beginning.

When Brother Cowherd was fourteen years old he became a member of the Christian Church. For a long time he served as deacon in the First Christian Church, Kansas City, and is now a deacon in the South Side Christian Church under Brother T. P. Haley's ministry. The brotherhood can look with confidence to the service of Brother Cowherd, who has business ability far above the average man, and a consecration to



Fletcher Cowherd, Kansas City, Mo.

the church of our common Master equal to any task. Under his presidency the fund will continue to grow with the confidence of the brotherhood, and with the power of an endless life so far as the church militant is concerned.

In behalf of the board,

(Signed) G. W. Muckley,
Cor. Sec.

DRAWING MEN.

The holiness of Christ did not awe men away from him, nor repel them. It inspired them with hope. It was not that vulgar, unapproachable sanctity which makes men awkward in its presence, and stands aloof. Its peculiar characteristic was that it made men enamored of goodness. It "drew all men unto him." This is the difference between greatness that is first rate and greatness which is second rate—between heavenly and earthly goodness. The second rate and earthly kind draws admiration on itself. You say, "How great an act—how good a man!" The first rate and the heavenly imparts itself—inspires a spirit.

There is a pleasure in the pathless woods,

There is a rapture on the lonely shore,
There is society where none intrudes,
By the deep sea, and music in its roar:
I love not Man the less, but Nature more.

—Byron.

Among the New Books

The Creed of Creeds, by F. B. Meyer. Fleming H. Revell Co., New York, pp. 226. \$1 net.

The Apostles Creed is so widely used in the church that it is often the subject of series of addresses from pulpits other than Episcopal or Catholic. Such a series is contained in this book by the well-known President of the Baptist Union of England. In the fifty short chapters each phrase of the creed is analyzed and made the subject of a suggestive sermonette.

New Life in the Old Prayer Meeting, by John F. Cowan. Fleming H. Revell Co., New York. pp. 225. \$1 net.

Dr. Cowan is well known through his suggestive comments on biblical subjects in the Christian Endeavor World. In this volume he has embodied a number of very practical and suggestive hints as to the successful management of the mid-week meeting.

The Administration of an Institutional Church, by George Hodges and John Reichert. Harcourt and Brothers, New York. pp. 315. \$3 net.

One of the best institutional churches in America, perhaps in the world, is St. George's of New York city, of which for many years Dr. W. S. Rainford has been rector. The many sidedness of its activity and the wholesome influence which it exerts upon a community singularly in need of such help are matters which many pastors and Christian workers have studied on the spot, and regarding which there has been need of larger information. This is now supplied in the volume prepared by the Dean of the Episcopal Theological School at Cambridge, and the clerk of the vestry of St. George's Church in New York. Diagrams, tables, model invitations, church services and other items of the work illustrate its admirable organization. There are introductory notes by President Roosevelt, Bishop Potter and Dr. Rainford.

The Fortune of the Republic, by Newell Dwight Hillis, New York. Fleming H. Revell Co. pp. 321. \$1.20 net.

Dr. Hillis is one of the best-known preachers in the American pulpit. Through the publications of his sermons in a number of the daily papers he commands a still wider audience; but most of all is he known through his books, a

round dozen of which have already appeared. The present work is a collection of essays which have apparently grown out of sermons. They include a consideration of the forces making for national unity, the passing of sectionalism, the institutions, schools and Christian forces of the nation, and similar themes. One of the best chapters of the book is that bearing the title "The Message of Puritanism." Dr. Hillis' wealth of illustration as well as the soundness of his argument make him always well worth reading.

Apples of Gold, by Alice M. Long, Chicago. pp. 119. \$1.00.

This small volume by the author of "My Lady Beautiful" preaches the gospel of health, sanity and happiness through the harmony of mind and body and the correction of evil habits of thought and conduct.

Disenchanted, by Pierre Loti. The Macmillan Co., New York. pp. 381. \$1.50.

There is a fascination about the work of this gifted French author which leads one to open a new book of his with the certainty that it will prove of interest. The volumes which he has issued year after year are half romance and half personal experiences in many lands. The present book is a plea for the enfranchisement of Turkish women, and takes the form of a pleasing romance involving a French author, presumably the writer himself, and three Turkish women of Constantinople, who through the reading of his books have come to desire his friendship and to crave his sympathetic interest in their own prisonhood and that of their sisters. There is a pathetic interest attaching to the love story of Djenan, who as the result of the frequent stolen meetings falls a victim to love with the saddest consequences. The value of the book lies in its portraiture of the actual conditions in Turkish harems to-day.

Cornerstones of Character, by John V. Farwell. Home Herald Co., Chicago. pp. 288.

Mr. Farwell is one of the most prominent and successful business men of Chicago, whose career has been conspicuous for more than a half century. He was early identified with the Young Men's Christian Association of Chicago, to which he has made large gifts, and of which in a certain sense he might be

called the father. He is also the head of a large business enterprise employing more than 1,200 men. To each one of these he made a Christmas present of a copy of this book which deals in an admirable manner with the making of character and is especially valuable as a body of counsels to young men.

Atonement in Literature and Life, by Charles A. Dinsmore, Houghton, Mifflin and Co., Boston. pp. 250. \$1.50 net.

Mr. Dinsmore is one of the best known commentators upon Dante, and his careful study of that great interpreter of the atonement has fitted him to consider other great teachers of religion whose works are classic. Among those considered are Homer, Aeschylus, Sophocles, Dante, Shakespeare, Milton, Hawthorne, and Tennyson, together with a number of biblical books such as Hosea and Job. The latter portion of the volume presents a constructive study of the atonement of Christ, treated in a fresh and stimulating manner, and thus supplementing admirably the more formal works on systematic theology.

Christ and the Human Race, by Charles Cuthbert Hall; Houghton, Mifflin & Co. Boston. pp. 275. \$1.25 net.

The chapters of this book are the William B. Noble Lectures for 1906, at Harvard University. President Hall enjoys the unique distinction of having been chosen a second time to deliver the Barrows lectures in India upon the foundation established by Mrs. Caroline Haskell at the University of Chicago in memory of John Henry Barrows. President Hall delivered the third course of lectures in succession to Dr. Barrows and Principal Fairbairn, and is now in the Orient giving the fourth series. The theme he chose for the Noble Lectures last winter naturally reflected much of his experience in the far east. The attitude of our Lord toward men of all types is the subject. Among the topics discussed are the new meaning of the Incarnation, the essential unity of the human race, the contrasts between the races east and west, the religious possessions of the eastern nations, and the work of Christian missions in the promotion of adequate interpretations of the Orient. The wealth of learning, the breadth of culture and the beauty of style united in this volume make it a desirable addition to the minister's library.

The Need of Our Brethren in Jamaica

Throughout the whole brotherhood following the earthquake and fire in Kingston, Jamaica, there has been an anxious waiting for the first news from our churches and missions in the district visited by the disaster. Press reports of the extent of the damage done left little hope that property had escaped destruction, but we did hope that the hearts of our workers had not been saddened by loss of life in the families of our missionaries. The sympathies of the brotherhood go out to those who are enduring bravely the loss of property and heavier bereavement in the death of loved ones.

Thus far we have heard that Duke Street, King's Gate, Mt. Carmel, Mt. Zion, Oberlin, Manning Hill, Salisbury Plains, Providence and Chesterfield churches are wrecked or badly damaged.

These were all solidly built stone churches, except Duke Street, which was brick.

Surely the appeal sent forth in these first letters from Bro. Randall and from the Christian Woman's Board of Missions will meet with the heartiest and most adequate response.

Dear Brethren:—We are sending you copies of the first letters written to us from Jamaica since the earthquake and fire. No words of ours can make the needs of our people more deeply felt than these messages.

We appeal to the churches for help for our people in Jamaica. We ask our ministers to take an offering for them. The Hamburg-American Steamship Company has kindly promised us to transport all supplies for us free of charge from New

York to Kingston. We ask for flour, rice, beans and salt meats as food stuffs, for cotton clothing, sheets and pillow cases to meet present needs. These are to be consigned to Rev. J. E. Randall, Kingston, Jamaica, W. I., Care of Judge Kingdon, Hamburg-American S. S. Line, Atlas Pier, No. 55, North River, New York City. The company is to be notified of all shipments, as we should be also. We ask for money to rebuild the ruined homes and churches of our people in Jamaica.

We will keep you informed of conditions on the island, and of help received. Let us swiftly answer the call to pray for Jamaica, and to help her in her time of need.

Send offerings to the corresponding secretary of the Christian Woman's

Board of Missions, 152 E. Market street, Indianapolis, Indiana.

Mrs. Helen E. Moses, Pres.

Mrs. M. E. Harlan, Cor. Sec.

January 24, 1907.

United Fruit Co., S. S. Lines.

Steamship "Admiral Sampson."

Port of Kingston, Jan. 15, 1907.

Mrs. Helen E. Moses,

Indianapolis, Ind.

My Dear Sister Moses:—We have had

"WORLD'S SUNDAY SCHOOL DAY."

Interest in the World's Fifth Sunday School Convention in Rome is now so great that it has been found that one steamer will not accommodate all the delegates desiring to attend, and a second ship has just been chartered. Both will sail on the same day, April 27th, but from different ports. The first steamer, "The Romanic," will start from Boston,

make the gathering the most epoch-making in the history of the Sunday School movement. It was agreed to set apart Sunday, May 19th, as a Day of Prayer for the Rome Convention. It will be observed in all lands and will be known as "World's Sunday School Day." Pastors School as a missionary force or on some phase of Sunday School activity, and to unite with their congregations in prayer to God for a mighty outpouring of the Holy Spirit upon the convention then in session in Rome.

TOKYO-FACTS, FORCES, AND NEEDS.

Area of Tokyo, 100 square miles. Population, 1,700,000. The Foreign Society has work in three out of fifteen wards of the city.

1. Ushigome ward—People, 65,000. Missionaries, Miss Lavenia Oldham, Miss Mary Riach and Miss Mary Lediard; equipment, one mission home, one charity school, and one chapel built by Miss Oldham.

2. Koishikawa ward—People, 95,000. Missionaries, Mr. and Mrs. F. E. Hagin, Miss Rose T. Armbruster; equipment, one mission home, one chapel, one charity school, two rented preaching places.

3. Hongo ward—People, 100,000. Missionaries, Mr. and Mrs. P. A. Davey; equipment, one chapel and one rented preaching place. There are more unbelievers in Hongo ward than Christians in all Japan. Hongo is the seat of the Imperial University and High School.

The young ladies of our Girls' School under Miss Clawson's care are doing splendid work in the children's Bible school. Two of the students of the Sei Gakuin are conducting the Sunday school at Sendagi, where Miss Kate V. Johnson formerly worked. As the work in the Boys' and Girls' schools grows there will be more workers for Sunday school work. In a year or two we should have fifty Sunday schools in Tokyo alone.



H. Clark and Family, Kingston, Victims of the Disaster.

an awful disaster by terrible earthquake and fire. Hundreds of lives are lost. It is impossible to say more now. In our family circle we have lost my sister's husband, Mr. Clark, and I am afraid my brother Frank cannot live. All the other members of the family are safe, but we have no houses to live in, no food, no clothes. Our circumstances beggar description. Duke Street church is wrecked, King's Gate also. Torrington is safe. I cannot say more now. Have not yet heard from any other missionaries or native ministers.

Pray for us; help us.

In great sorrow, your brother,
John E. Randall.
Tuesday morning.

United Fruit Co., S. S. Lines.

Steamship "Admiral Sampson,"

Port of Kingston, Jan. 15, 1907.

Mrs. Helen E. Moses,

152 E. Market St.,

Indianapolis, Ind.

My Dear Sister Moses—Since I wrote you this morning I have seen Bro. Purdy and Bro. Pearn. Bro. Purdy's family at Oberlin is safe. The Mission house is badly twisted. Oberlin church and Manning Hill church are badly cracked and injured. I have heard that Katorama is safe. Mount Carmel is very badly damaged and so is Mount Zion. Pray for us, help us. We need clothes, shelter, everything. Mrs. Clark and her three children, Mrs. McHardy and her three children, myself—yes, and thousands of others, have no shelter, but are out of doors all the time.

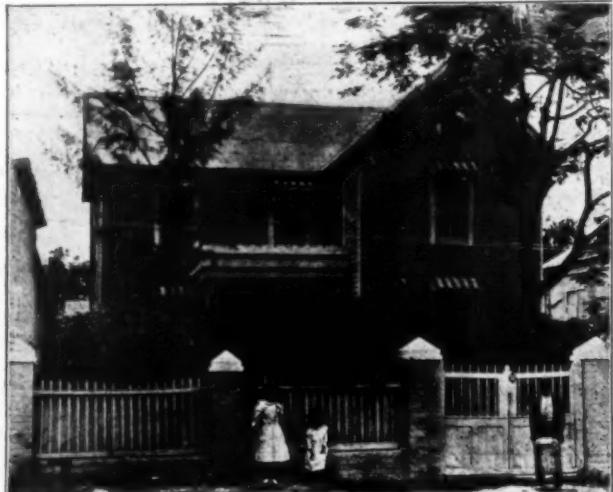
Very sorrowfully your brother,
John E. Randall.

Humble we must be, if to heaven we go;
High is the roof there, but the gate is low.

—Herrick.

which simultaneously the "Neckar" will sail from New York.

The world-wide gathering has now assumed such proportions that it has been decided to continue it for five days instead of three as originally planned. Hence it will begin on the 18th day of May instead of the 20th and will continue until the 23d. The opening meeting on Saturday evening will be presided over by Mr. E. K. Warren, president



Duke Street Mission Home, Kingston.

of the convention. This will be a notable occasion, as there will be present not only the delegates from every quarter of the globe, but in all likelihood special representatives from the chief European nations assembled to do honor to the growth of the Sunday School cause.

A few days ago the World's Convention Committee met in Chicago and formulated a plan which will doubtless

Some Needs.

1. Two evangelists for the work in Hongo right away.
2. A mission home centered among the people we desire to reach—that is, householders.
3. More Sunday schools.
4. Translation and preparation of a religious literature suitable for Twentieth Century Disciples to use.
5. Christian and practical business unity at home.—The Japan Harbinger.

THE CONTRIBUTING AND NON-CONTRIBUTING CHURCHES.

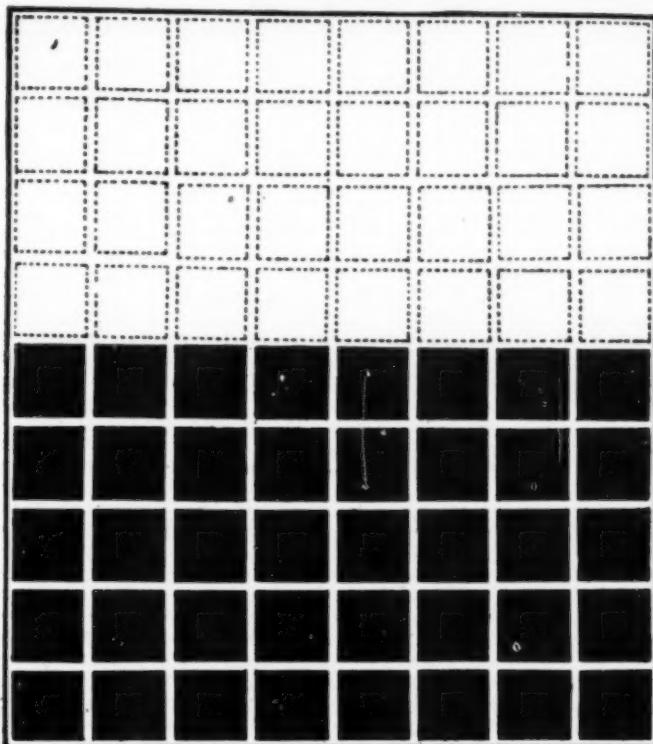
Each square in this diagram represents 100 churches. We have, in round numbers, 7,200 churches, therefore, 72 squares. There are 32 white squares; that is about 3,200 churches gave to Foreign Missions last year. There are 40 black squares; that is, 4,000 churches did not give.

It is the earnest desire of the friends of Foreign Missions to greatly increase the number of contributing churches in the approaching March offering. To this end the earnest co-operation of all our people is invited. In these days of Centennial preparation, we must put special emphasis upon the importance of expansion among our churches in the home land. Last year there was a gain of 344 contributing churches and, as above stated, making the total number about 3,200. This is not a satisfactory showing yet. Everyone of our 7,200 churches should be in fellowship. If we could gain 800 churches this year, that is, go up to 4,000, it would be a source of wondrous encouragement. Indeed, it would be the beginning of a new era among us. Such a victory will require united, enthusiastic and determined effort. But it can be done if we will.

Some preachers make it a point to enlist at least one non-contributing church each year. Through such help we have been able to make the great gains of the past. A few have undertaken to enlist all the churches in the counties where they live. They became associate secretaries, as it were. They visited the churches or corresponded with them or held conferences with the church officers as they had opportunity.

We ask for the above diagram a careful study. You may have seen it before, but have you stopped to consider what the real situation is which it represents? More than one half of all our churches without world-wide missionary sympathy! There are yet 40 black squares! Think of it! We ought to be able to wash all these black squares off of the diagram by 1909. No reasonable excuse can be offered, for the very logic of our plea ought to drive us as a solid body to the ends of the earth with the message of love and redemption. If we are not a missionary force in the world, we are of all people the least excusable. In the past dozen years, we have about trebled the number of contributing churches. We ought to be moving faster now as information spreads and as we come to have a keener appreciation of the importance of making every church a missionary church.

In some of the states it will be difficult for the friends to enlist many new churches for the reason that there are so few non-contributing churches. For example in the state of New York, there were only eight churches that failed to respond last year while 38 churches did give. The showing in Nebraska is almost as good, where 85 churches gave and 36 failed to respond. In Colorado 24 churches contributed and 14 did not. In the District of Columbia, where we have six churches, all of them contributed. If all the states had done as well as New York and Nebraska and Colorado and the District of Columbia, our Foreign Missionary work would present a very much better showing. In states like Ohio and Indiana and Kentucky and Illinois and Missouri there are many churches yet to enlist.



Our appeal is to every friend of Foreign Missions. Will you not undertake to swing some church into line which has not been in the habit of observing the March offering? We expect the preachers to lead in this matter, but you do not necessarily have to be a preacher to interest a church. Drop us a postal card to-day, giving us the local name of your church and the number of members and we will at once send you the necessary March offering supplies which can be made useful in preparation for the day.

What we need now is prompt action. Address as below.

F. M. Rains,
S. J. Corey,
Secretaries.

Box 884, Cincinnati, O.

MARCH OFFERING NOTES.

To all within reach of Missionary Rallies conducted by President A. McLean. No matter who else is on the program, the best speech of each service will be made by A. McLean himself, at the beginning of the session while he is waiting for the people to come. He will not ask any one else to talk to empty pews. Come early and get the best.—W. R. Warren, Pittsburg, Pa.

"The Christian Conquest of India," and "The Life of Paton" are being eagerly bought up at all the Missionary Rallies at the campaign prices of 50 cents and 60 cents respectively. Long lists of new subscribers to the *Missionary Intelligencer* are also being enrolled. The people are getting interested in missions!

David Rioch is being enthusiastically received. He tells the story of how the orphan boys at Damoh, India, rescued from the great famine, are being trained up to Christian manhood and usefulness. The establishment of forty new homes, the winning of high caste native esteem, the blind boy's oil mill and his marriage, the religion of fear and superstition

against the religion of love and light, are especially popular chapters in the recital.

A most delightful occasion was the visit of A. McLean, David Rioch and W. R. Warren to Virginia Christian College at Lynchburg. The entire school of two hundred bright and earnest young people listened eagerly to missionary addresses a third of one morning and two-thirds of the next morning. The climax of the Rally was reached when Brother McLean delivered at President Hopwood's request, his great address on "The Grace of Giving." There will be some missionaries from among the students being trained by President and Mrs. Hopwood and Professors Davis, Richardson, Willoughby, Cole and the other teachers under the motto, "Christian Education is the Hope of the World."

The most distressing thing about the giving of Christians is not that it is so inadequate to the demands and so trifling in comparison with their ability and blessings, but that it betrays such utter lack of sympathy with the divine plans for evangelizing the world and such failure of fellowship in the divine joy of redemption. Our Heavenly Father has invited us to go into partnership with him and we are refusing!

The fact that non-Christian Americans spend thirty-two dollars per year each on an average for intoxicants and tobacco, while Christian Americans give only thirty-two cents each for Foreign Missions is not because the former care more for their appetites than the latter do for their God, but because each gives carelessly what he feels that he can spare; the former two, three or four times a day, nearly every day in the year and the latter only once in the year, if he happens to be at church when the offering is taken. Let the Christian lay by a part of his income regularly as he receives it and give a part of the whole year's earnings, and not a fraction of one week's spending.

The Father of the Faithful*

H. L. Willett

Hebrew history begins with the occupation of Canaan by the tribes of Israel about the twelfth century, B. C. Before that lies a period of ancestral migration and settlements, the records of which are not history in the strict sense of the term, although much of what is set down may be historical. The purpose of the narrators is the illustration of the divine purpose by means of the experiences of the patriarchs, so far as these experiences had been treasured. Little was known of these remote days, and even this had come through different hands. But it was the accepted story of the beginnings of the tribal life of the Hebrews and as such it always interested the nation. This gave it great value as a vehicle for religious instruction. Men hold in reverence their ancestors, and especially is this true in the east, which has always remained close to the frontiers of ancestor worship, if not actually addicted to it. The narratives of the patriarchs were therefore among the most valuable materials for the use of the prophets.

Still further back lies the region of world-traditions concerning primitive times. These traditions Israel shared with the other nations, only making, as we have seen, an impressive religious use of the stories, where other peoples merely employed them as world-myths. If a modern instance of this three-fold nature of the records of the past were sought, it might be found in the three sections of English history. Back as far as the days of the Conqueror one finds authentic history. From that point the student enters a realm of early tradition which is gathered around the name of King Alfred. Much of this story is authentic, but it is difficult to accord it the same historical character as the other. Still earlier are the regions of national legend and myth, whose central figure is King Arthur, a creation rather of the imagination of later ages than of history, and yet the embodiment of the most inspiring qualities of the British race. With the present study we pass from the first to the second of these three divisions of Old Testament review of the past; from the dim light of world traditions, serving to enforce the lessons of reverence and obedience in Hebrew life, to the beginnings of national interest and the records of patriarchal exploits. Every reader feels that in the transition from chapter eleven to chapter twelve of the Book of Genesis he approaches nearer to the definite historical narratives of the Hebrews. Perhaps they are not more valuable, considering the religious purpose which all alike serve, but at least more direct in their human interest.

Abraham, or Abram as he appears here, is the great first father of the Hebrew race. More than this, both Christians and Mohammedans look to him as the earliest monotheist, and thus as the true representative of pure religion in an age of paganism and idolatry. The question is often asked whether the monuments give any confirmation of the events of his life as recorded in the Old Testament. If by this is meant any ref-

erence to the man Abraham in the records of the past contemporary with the Bible, the answer would of course have to be negative. It would hardly be reasonable to expect the surviving literature of the nations of that remote age to mention the chief of an obscure tribe in the southwest of Asia. But on the other hand, the Bible student, who is acquainted with the witness of the monuments and the tombs finds with satisfaction that the picture presented in the Bible is convincing and faithful to the life of that period. More than this could not be expected. We cannot prove from extra biblical sources that Abraham lived, and wrought as he is described, but it is easy to show that the narrative of his career violates at no point the probabilities of the situation as it becomes daily clearer through the work of the explorer and the antiquarian.

Most of the nations dwelling on the Mediterranean coast were Semitic, the clansmen of the great race that inhabited Babylonia. From that cradle of nations, the Tigris-Euphrates valley, most of them had come to the west, following the star of migration and of empire. Among the earlier Semites who made their way to the west from the ancestral home, were the Phoenicians, the Canaanites and the Amorites. How long before the coming of the Hebrews their own arrival had occurred, it is not easy to say, but long enough at least to make Palestine, as it was later called, a Semitic country.

Into this region so well adapted to invite newcomers by its fertility, came a company of Hebrews about the twentieth century B. C. Of this clan Abraham was the leader. To one looking on as a casual observer it might have appeared as merely another migration out of the crowded lands of the east. Such it was in its outward aspects. But beneath this lay the divine purpose to widen the world's knowledge of God, and to bring in the kingdom of heaven. A great piece of work can only be undertaken by a prepared people. The inner and divine side of the migration of Abraham was the training of a people whose noblest men, the prophets, should not only be the teachers of their own race, but the interpreters of the Most High to all men.

Whether the patriarch understood the full significance of his step at the time, or only in later experiences perceived the divine purpose in the events which had made necessary his removal from his home to a new land, the record and the subsequent history show that the migration had larger meaning than the mere improvement of the worldly estate of the man. The voice of God is sometimes heard in the overwhelming catastrophes that shake cities and change the currents of history. But more frequently it is speaking in the quiet experiences which make men conscious of new duties and opportunities. That is but a partial and imperfect interpretation of facts which limits the commands of God to spoken words. If we read history with greater reverence we might perceive that every going forth into new lands or new enterprise leading to the advancement of the purpose of the kingdom is as truly in response

to a call of God as was the journey of Abraham. Was it not the call of God which sent Columbus out to search for the northwest passage, but to find a new world? Was it not the voice of God which summoned the Pilgrims from England to Holland, and from Holland to Plymouth Rock? Was it not the message of the Highest which caused the settlement of Jamestown, the founding of Oglethorpe's colony in Georgia, the opening of the great Northwest, and the heroic ride of Whitman into Oregon? Does God not as truly summon chosen men to appointed tasks to-day as in the times of the Hebrew sheik? It is the joy of the Bible student to perceive not less of the divine activity in former ages, but more in modern times, and to read between the lines of many commonplace events of our own age the words: "The Lord said, get thee out of thy country, and from thy kindred and from thy father's house, into a land that I will show thee * * * and I will make thee a blessing."

The city from which Abraham came has been identified as Muggayar, or Mugheir, in southern Babylonia. It was a city of importance, the seat of a high type of civilization, as its remains prove. It cost much of sacrifice to give up such a life as it permitted in order to penetrate the comparatively new and unknown land of the west. Yet this is what every servant of God holds himself ready to do, and what even selfish interest leads many men to brave, as in the case of emigrants and pioneers. Surely the call of God is not less compelling than that of the world. The journey was a long one; through Babylonia, along the upper Euphrates, through Aram, where some of the traditions located the home of Abraham at Haran (See Acts 7:2-5), and on to Damascus and Canaan. In the migration of which Abraham was the leader, there also came the beginnings of those East Jordan tribes, Moab and Amman, whose connection with Israel was always reckoned as intimate, though their attitude in later years was invariably hostile. Lot is the representative of these clans, and his relationship to Abraham in the narrative shows that the two races across the Jordan were held by the Hebrews as inferior to themselves, dependent at one time upon them, and belonging to a somewhat degenerate branch of their stock.

The little land into which the caravan came, was a fitting place for the new enterprise of training a people to become the prophet nation of the world. It is small, not larger than the state of Connecticut, or the principality of Wales. It is hemmed round on every side by barriers which shut it in; the sea on the west, the barbarians on the north, and the desert on the east and south. Then, too, it has the further isolation of high elevation through the central region on which the Hebrews made their homes. Here was a proper school room for the education of a race in the elements of the true faith.

The first place which served as a temporary home for the camp was Shechem, one of the most revered of shrines in the land. It was already a sacred place when Abraham stopped there. Its grove of Moreh was held in reverence by the people of the place. Here Abra-

*International Sunday School lesson for February 10, 1907. "Abram called to be a blessing," Gen. 12:1-8. Golden Text, "I will bless thee, and make thy name great; and thou shalt be a blessing." Gen. 12:2. Memory verses, 1-8.

ham built an altar, making it both a home and a sanctuary. All about him were the idolators—Canaanites or Amorites. They belonged to the same Semitic race, but they worshiped the gods to which their fathers had bowed down. Indeed, it was the assertion of Joshua in later days that their own fathers, including the immediate ancestors of Abraham, had been idolators on the other side of the flood, i. e., the Euphrates river (Josh. 24:2). The neighbors of Abraham in the territory of Shechem were therefore the astonished observers of the new worship which the Hebrews were inaugurating in the land. The simple ritual with which Jehovah was worshipped by these recent emigrants, bore testimony to the truth of monotheism in a country of many gods. The Hebrews became witnesses of the light in the darkness of paganism.

But the pathetic part of Abraham's experience was the fact that he never possessed the land he had been promised. Definite as that assurance was, it delayed in fulfilment, and he was evermore a pilgrim and stranger in the land to which he had been called. From Shechem he removed to the vicinity of Bethel. Both these places were shrines before his coming, but they became especially sacred through his residence in them and his erection of altars there. Yet he found no continuing city, and wandered about like one ever restless because no earthly place could satisfy him (Heb. 11:8-10). It was the eternal city which he sought, as all his true offspring have sought it, the "city which hath foundations, whose maker and builder is God."

Literature. Deane, Abraham; His Life and Times (Men of the Bible Series); Dods, Genesis (Bible Handbook Series); Dods, Genesis (Expositor's Bible); Driver, Genesis (Westminster Commentary).

Home Readings.—Monday, Feb. 4.—Abram called to be a blessing.—Gen. 12:1-8. Tuesday—God's gift to Abram.—Gen. 13:14-18. Wednesday—The promise confirmed.—Gen. 15:1-7. Thursday—Called out.—Acts. 7:1-7. Friday—Faithful Abraham.—Gal. 3:6-11. Saturday—Leaving all for Christ.—Mark 10:28-31. Sunday—Faith and obedience.—Heb. 11:6-12.

The PRAYER MEETING

By SILAS JONES

CHRISTIAN TEACHABLENESS.

Topic, Feb. 13. Matt. 11:28-30.

It is significant that the followers of Jesus are called disciples. They are first of all learners. They expect to spend their lives in the school of Christ. They know in part. It is not in keeping with their profession of faith to boast of their advancement in knowledge and wisdom. The character of the Master and of the Father whom he reveals will never be fully understood by the disciple. Faith in Jesus begets humility. It is the enemy of boastfulness and bigotry. The wisdom and grace of our Lord will humble any man who once feels their power. The greatest ambition a man can have is to grow into the likeness of Christ.

The Christian man has a rational faith in himself. He is therefore teachable. He believes that he can know the truth. Unless he has come under the influence of dogmatic theology he has confidence in his reason. He is aware of its limitations. He guards his statements lest

they should go beyond what he has learned. But his caution does not amount to distrust of his power to know. Furthermore, the Christian is not afraid to examine his own experience. He believes his life has come from God, but that does not mean to him that it is something which ought not to be studied. He has built up the sciences that deal with the body and with the mind. When some one arises and says he is seeing visions and dreaming dreams, the enlightened disciple begins to inquire about the nervous organization of the new prophet. The marvels of conversion are subjected to scientific scrutiny. The liability to mistake some disorder of body or mind for the working of God in the soul is being removed by faith in the reasonableness of religious experience.

The Christian is teachable because his faith in God is rational. He sings, "God moves in a mysterious way," but he does not imply that God moves in a capricious way. God's ways are mysterious because man's intelligence is limited. Faith says there is a reason for every act of God. That reason it is the privilege of the Christian to seek. The rules for inquiring into the mysteries of the divine operations are not to be received from a hierarchy. There are no favored classes in the search for the truth of God. The honest hearted may ask the reason of things with the assurance that God will not mock them. As God is not arbitrary in directing the material universe, neither is he prescribing rules by which his children are to discover the truth. The man of true faith is therefore not alarmed at the boldness of men in trying to get at the secrets of God. He is confident that no commission of inquiry will ever be able to show that there is need of reform in the management of the universe.

The teachable man receives help from many instructors. He despises no one that can give him an idea. If he is disposed to treat any one with contempt, it is the man who knows everything. Henry Ward Beecher went to gardeners and workers on the streets for lessons in life. The greatest political leaders trust the common sense of the people more than the wisdom of statesmen. The disciple of Christ errs if he thinks the theologians and the philosophers are his sole teachers in the things of the soul. These can help him to understand what he has already experienced. He must learn religion from workers, and these he must select from many walks of life if he would attain unto the measure of the stature of the fullness of Christ." The Christ whom we follow is so many-sided that we need a multitude of helpers in order, that we may know him in the fullness of his saving power.

CHRISTIAN ENDEAVOR

By ROYAL L. HANDLEY

LESSONS FROM THE PATRIARCHS—NOAH.

Topic Feb. 10th—Hebrews 11:7-2; Peter 2:4-9; 1 Peter 3:17-22.

In the biblical story of the remarkable experience of the Hebrew people in the flood, the paramount character is the Patriarch Noah. This striking story gives expression to the universal feeling that the wisdom and justice of God must prompt Him ever to the severest punishment of sin, especially in its most violent forms.

The narrative gives us the darkest background for a picture of the life of

Noah. Men had forgotten the commands of God and learned to give themselves to the most vicious forms of wickedness. According to the story all men with the exception of Noah had wandered in paths of evil. In striking contrast to this dark depravity of human life Noah stands as an example of one who heeded the voice of Jehovah and kept himself unspotted from this corruption of human life.

The story reflects a comparatively high conception of the character of God as one who is holy, who has no pleasure in the sin of men and yet one who is merciful, promising that never again shall men be so greatly punished for their evil deeds.

The fairest features of the story appear in the character of Noah, in the revelation of his piety, his sincerity and his integrity. In a generation when men were careless of the service of God, Noah remembered his commands to do them. In a time when the altars of the Lord were forsaken, Noah had courage to continue faithful in the offering of prayer and sacrifice to Jehovah. When God gave him the task of preaching and building, Noah knew that faith and obedience which prompted him through long years to diligently proclaim the coming wrath of God and the opportunity for escape from sure destruction. Noah was the second father of his race and stands forth in the Old Testament history as a character supreme because he walked with God and maintained ever that communion with Jehovah which made his life a redemptive power for his own nation.

"Noah walked with God." The life of fellowship with God cannot be built up in a day.—F. B. Meyer.

A sacrifice of gratitude is the fit close of each epoch in our lives, and the fit beginning of each new one. Before he thought of anything else Noah built his altar. All our deeds should be set in a golden ring of thankfulness. So the past is hallowed, and the future secure of God's protection.—Alexander McLaren, D. D.

For Daily Reading.

Monday, Feb. 4—One faithful man, Gen. 6:1-11.

Tuesday, Feb. 5—The God-taught man, Gen. 6:12-21.

Wednesday, Feb. 6—The obedient man, Gen. 6:22-7:5.

Thursday, Feb. 7—Religion in the family, Gen. 7:6-8:19.

Friday, Feb. 8—Public worship, Gen. 8:20-9:7.

Saturday, Feb. 9—God's covenant, Gen. 9:8-29.

Sunday, Feb. 10—Topic—Lessons from the Patriarchs. I. Noah. Heb. 11:7; 2 Pet. 2:4-9; 1 Pet. 3:17-22.

SERMON SUBJECTS.

George B. Van Arsdall, Cedar Rapids, Iowa: "The Place of Symbolism and Ordinances in Religion."

Claire L. Waite, Milwaukee, Wis.: "The Accumulation of Strength."

Harry F. Burns, Peoria, Ill.: "Human Kindness."

Robert Lord Cave, West Side Church, San Francisco, Cal.: "The Culture of the Cross."

Edward S. Ames, Hyde Park Church, Chicago, Ill.: "The Degeneration of Ideals."

Charles C. Morrison, Monroe Street, Chicago, Ill.: "Faith in Some One Else's Faith."



THE BOY AND THE DREAM.

The boy's father died when he was ten years old. His mother had no one then but him. She read and studied and played games with him. They walked up and down the hills together and picked flowers and mosses. Often they had long talks.

Little by little a terrible truth dawned upon the mother. She had never been strong, and since her husband's death she had grown weaker. She might die before the boy should grow up. Then he would come under new influences. He might forget her teachings. He might become a very different man from what she wished him to be.

"Oh," she thought often, "if I could only speak some strong words which might sink so deep into his heart that he would never forget them!" She prayed much that these right words, at just the right time, might come to her, "like apples of gold in pictures of silver."

One day they had been off on a delightful excursion and had come home in the early evening very tired. It was while they were resting in the little parlor the mother in a great easy chair, and the boy on a hassock at her feet with his head in her lap, that the words came to her for which she had been hoping; and it was as she had wished—the boy never forgot them.

There had been a pause. Then the boy began: "Harold says he don't like it in the city. He says when it comes night his aunt won't let him go anywhere—and she won't play parcheesi nor anything with him, and there isn't anything for him to do."

"That is rather hard," smiled the mother, "but there is always the Dream."

"The Dream?" repeated the boy, mystified.

"Yes. Haven't you a Dream?"

"Why, yes," he answered hesitatingly. "I dream a good many nights. Don't you know I told you yesterday about a dream I had about riding with my father?"

"Yes. That was a night dream. Night dreams are very beautiful, but they are generally rather wild and disjointed. I like day dreams better."

"Day dreams?"

"Yes. When I was a little girl I used to have beautiful day dreams—especially when there was nothing else to do, and the time hung heavily. Sometimes I dreamed that I stood at the head of my class. Sometimes that I became a great nurse, and comforted many sick people. And always, that I had a home of my own, which I would arrange sometimes in one way, sometimes in another; and a husband who would love me as my father loved my mother—and always a dear little boy of my own. You see, some of my Dream came true." The boy laughed.

"Yes—and I dreamed that I should travel through strange countries. That came true, too. But I often dreamed afterward that I should go again and take my little boy with me. In the Dream it was very nice to see how pleased he was with the funny birds and animals and the queerly dressed children over there."

The boy laughed again—this time half sadly. "But that part never came true," he said.

"No," she rejoined with a sigh, "and it probably never will come true now, for since your dear father died we have been too poor."

"But I can have that for part of my Dream," he said eagerly.

"Yes, and if you have a Dream like that to turn into a reality, you will work all the harder and better. Let us imagine a beautiful Dream for you."

There was silence. The boy seemed intensely interested.

"I will dream that I shall be a great engineer—like Harold's father," he broke out at last. "I will lay out great railroads, and survey for cities and reservoirs—and be the best in the town—maybe in the state—maybe, anywhere."

"You might as well try," laughed his mother. "But don't be discouraged if you have to work hard and if you make some mistakes, and in the end are not as successful as you meant to be. Just do the best you can."

"Oh, of course," he said, comfortably. "And soon I shall have some money laid up; then I must have a home of my own."

"I am so glad you thought of that!" cried his mother. "That is really the best of all—but I did not think you would realize it. A home of your own, with a sweet wife and children—surely a dear little boy like mine," kissing his forehead lovingly, "and people liking you and respecting you and coming to ask your advice, just as they used to ask your father's."

He laughed a little scornfully. That did not appeal to him.

"And you a very strong man," she added, "very well—never sick—never doing anything to hurt your health."

"Yes—very strong," he echoed. "I can jump further now and throw the hammer further than Harold or Frank."

"That is all very well, but," she reminded him, "you remember that I read you how too much of what they call 'athletics' often unfit a man for practical life. Don't go into it too hard."

"Oh, no, I won't," he answered with the impatient confidence of the young or ignorant.

"And what kind of a home shall we dream for you?" she asked thoughtfully. "Shall it be a large mansion, with turrets on it, and with grand terraces in front? Or shall it be a plain house, with just a bay window like ours?—and, of course, a large yard!"

"Yes, a very large yard, with fine trees and flowers. I am not sure about the house, but there must be lots of yard—enough for a tennis court and one field on purpose for baseball, and I rather think, for golf."

"Perhaps one yard might be very trim and smooth, and another rough and wild, like ours," she suggested.

"I think all rough and wild," he corrected.

"Oh, well, you can dream it any way you like—and ever so many different ways. That is the pleasure of a Dream. And no matter how hard you work—and of course you must expect to work hard to get the money to pay for all these things—then in the evening you can always dream your Dream, and pray God to help you to make it true—if it is a right Dream," she added, with a sudden fear that with the years new and lower ideals might come to him.

"Of course," he laughed easily and sleepily, "it will always be right and pretty. I like it."

A few weeks later the mother did indeed die. The father had trusted people who had deceived him and had cheated him out of his property. The pleasant home was sold. There was just enough money to pay the debts.

The boy went to live with his father's sister, Aunt Ellen, and her husband, Uncle Silas. They were plain, godly people who tried to take good care of the little orphan, but they did not understand him very well.

One day when he was tired of "raking after" the men who were getting in the hay, he threw himself down to rest under a big maple tree.

"Want a paper to read?" said Uncle Silas kindly.

He tossed the county paper toward the boy, who caught it and said, "Thank you," but laid it aside.

"I'd rather think about my Dream," he said.

"Your dream?" repeated Uncle Silas, staring at him with some contempt. "Dreaming's mighty poor business. A boy like you, with nothing but his head and his two hands to depend upon, better not do much dreaming."

The boy turned red, but he said nothing. He saw that Uncle Silas did not understand—and how could he explain?

Years afterward, Uncle Silas and Aunt Ellen, grown old and gray, visited the boy, now a boy no longer, in his own beautiful home. His charming wife and children entertained them with affectionate hospitality. He took them to drive in his own carriage and they noticed with pride that his neighbors treated him with respect.

When the good old people were ready to leave, Uncle Silas shook the boy's hand warmly.

"I'm proud of you," he said with feeling. "You seem to be doing your part in the church and in the town. You work

pretty hard, but you've got something worth working for."

"Yes," said the boy, smiling, "I do work pretty hard, as most people have to in these days if they accomplish anything—but I always have my Dream."

"Your dream?" asked the old gentleman in a puzzled way.

"Yes—just the same Dream I used to be dreaming under the maple tree. Part of it has come true, but there is a good deal more to bring to pass yet."

"I—I never had much opinion of dreams," stammered the old man, "but—"

"You see," said the boy, with a grave smile, "one has to know how to dream—and I had a good mother who taught me how. I was a very little boy, but I never forgot it, and it is my Dream which has shaped my life."—The Interior.

NEW MAN AMONG DISCIPLES.

Last Tuesday evening, January 22, Rev. Parker Stockdale baptized and received into the Jackson Boulevard Christian church, Chicago, Ill., Rev. Charles Edward Varney, his wife, Rev. Mecca Marie Varney, and their son, Charles L. Varney.

Brother Varney was born in Gloucester, Mass. He was educated in the Boston public schools and Lombard College. From the latter institution he has the degrees of B. A. and B. D. He was ordained as a Universalist minister in 1893, and has held pastorates in Storm Lake, Iowa, Monroe, Wis., Clinton and Decatur, Illinois.

During the Spanish-American war Mr. Varney served as chaplain of the First Wisconsin Volunteer Infantry. For two years he taught biblical history and archeology in Lombard College. For several seasons he has been a successful lecturer under the Slayton Lyceum Lecture Bureau during the regular and Chautauqua seasons.

His old friend, Rev. Parker Stockdale, who was himself at one time in the ministry of the Unitarian church, says of Brother Varney: "He is a noble man, sincere and devoted to the truth as he understands it. He is a scholar and a thinker. Culture, earnestness and eloquence will surely distinguish his ministry in our great brotherhood. Without the least hesitation I recommend him to the churches and brethren everywhere, and predict for him a large and successful career. He has brain and soul power and has received the vision of Jesus as the Christ of God and the Lord of human souls. May he lead many to the Christ whom we both have so gladly and fully found."

Rev. Mecca Marie Varney is well known in the Woman's Christian Temperance Union world. She is state superintendent of the franchise department of the W. C. T. U., and national lecturer in this branch. Her lectures are in demand everywhere and no woman at the present time is more favorably received at meetings of woman's clubs, chautauquas, etc. She is a graduate of Lombard College, with the degree of B. D. The Christian churches need many such women as Sister Varney. There is a large and growing field for women of her ideas, cultivation and noble service. She and Brother Varney are ready to do a notable work among us. For some time they have been considering the wisdom and duty of coming into

the fellowship of the Disciples. At last the decision was made which severs the ties of the church they served so long. The first of the year they withdrew from the fellowship of the Universalist church, and now they are among us and ready to go to work. Their gifts are for the Master's service. After long and patient investigation, after the separation

to pray the great prayer of our Lord and Master. I want to give my life to the end, "that we all may be one with Christ."

5. I believe that if "salvation is character" there is no higher revelation of character than that given by our Savior.

6. I believe that the hells and anti-hells of theory lose their significance before the real hells in which people are, and from which they must be saved.

7. I believe that I am right and know that I am happy in giving my tribute and myself to the apostolic form of baptism.

8. I believe that the golden opportunity lies in the hand of the Christian church. There is a great mass of people to be evangelized with a simple yet all inclusive gospel. There is a great body of unrest in many religious quarters. There is an accelerated movement in the sociological and economic expression of religion, and all are being drawn to the simple union in Christ.

9. I believe that there are many such as I am who have vainly groped for this nobler expression of religious life in Christ, which is the dominant fact of this great Church.

Surely we can thank God for the wisdom of the great men of this Church who by their noble battling have made the Christianity of Jesus possible to-day. We certainly have a splendid work in showing our gratitude to them in our obligation to humanity in the present hour.

Oh, if you would gather up all the tender memories, all the lights and shades of the heart, all the greetings and reunions, all filial, fraternal, paternal and conjugal affections, and you had only just four letters with which to spell out that height and depth, and length and breadth, and magnitude and eternity, you would with streaming eyes, and trembling voice, and agitated hand, write it out in those four living capitals, H-O-M-E.—Talmage.

Tell me why the caged bird flutters against its prison bars, and I will tell you why the soul sickens of earthliness.—Bishop Foster.



Mrs. Mecca Marie Varney and Son Charles.

from their old communion at a sacrifice unknown to those who have never passed through the struggle, they have come into the freedom and fullness, the joy and certitude of the faith of our fathers.

Brother Varney made the following statement when he was received into the membership of the Jackson Boulevard church:

To the pastor and members of the Jackson Boulevard Christian Church—Upon my entry into your fellowship I wish to make the following statement of the reasons for the faith that is in me:

1. I believe that Christ is supreme, the Divine Lord and Master of us all.

2. During the years of my study of the



Charles Edward Varney.

Greek language, especially in the New Testament, I became so deeply impressed with the term "disciple" that I longed to adopt it as significant of the Christian's relation to the Master.

3. I believe that the Bible should be the rule and guide of our faith. Where it leads we must follow. It is no atlas for the unfruitful wastes of theological speculation.

4. I believe that we should all come

Our Right-of-Way

DECEMBER 16

has passed, but that will not excuse any church that neglected the offering for Ministerial Relief. In justice, no other interest has right to consideration until you have discharged your obligation to

"THE OLD GUARD"

in an offering toward their support. If you pass this by now you'll forget it, and then somebody will suffer for your neglect. As you cannot afford this, you should plan for the offering at once, and send the amount to

Board of Ministerial Relief

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WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

W. L. Harris has been holding a successful meeting at Corydon, Iowa.

S. R. Drake, Columbus Junction, Iowa, is open for engagement as pastor.

C. F. Martin has resigned at Overton, Neb., and will close his work March 1st.

C. C. Spencer has ended a three year's ministry with the church in Farragut, Mo.

Oliver W. Stewart will lecture February 12th at Cotner University, Bethany, Neb.

C. C. Johnson has accepted a call to Minden, Neb., having resigned at Bloomington, Neb.

Last Sunday J. C. Jacobs of Farlin, Iowa, began his ministry in a new field at Avoca, Neb.

Melvin Putman and Miss Egbert as singer will hold a meeting next month in Beaver City, Neb.

The church in Pittsfield, Ill., has become a living link in the Illinois Christian Education Association.

B. L. Allen has begun his ministry in Olney, Ill. One of his first sermons was published in the local paper.

The church in Clyde, Kansas, has been in a meeting in which O. L. Adams of Bethany, Neb., has been preaching.

J. E. Wilson, Bennett, Neb., has accepted a call to Valparaiso, Neb., and has already undertaken the labors of the new field.

Lots have been purchased and a new building will be erected by the small but enterprising congregation in Beecher City, Ill.

James Small and Leroy St. John are assisting E. M. Todd and his church in North Tonawanda, N. Y., in a revival meeting.

J. L. Thompson is succeeded in the pastorate of the Temple Church, Decatur, Ill., by his brother, Frank Thompson of Carmi, Ill.

The Southern Illinois Ministerial Institute will meet next May at Marion, Ill., where W. W. Weedon leads in the activities of the church.

Roy O. Youtz has received a call to the pastorate of the church in Burlington Junction, Mo., and begins his ministry there immediately.

Our congregation in Alma, Ill., contemplates the erection of a new building. R. F. Malott recently began his ministry with this church.

Evangelist W. S. Johnson and Mrs. Van Kirk have been with J. D. Corbit and the church in Sharpsburg, Iowa, in a stirring revival meeting.

The church in Beach View, Pa., a suburb of Pittsburgh where F. J. Longdon, Jr., is minister, has undertaken the enterprise of a new building.

W. R. Dale of Sumner, Ill., as superintendent of the temperance department of the Lawrence County Sunday School

Association is urging the appointment of a temperance superintendent in every Sunday School of the county.

David Rloch returned missionary from India, spoke last Sunday in the pulpit of B. S. Ferrall, minister of the Jefferson Street Church, Buffalo, N. Y.

The church in Chambersburg, Ill., in the absence of the pastor requested W. E. Spicer, to present the cause of our Colleges on Education Day.

H. H. Utterbach is minister in Mavern, Iowa. He has the assistance of N. T. Harmon in a meeting which is stirring the church and community.

It is good news that W. F. Richardson minister of the First Church in Kansas City, Mo., is improving in health and gaining strength after his sickness.

The annual convention of the National American Woman's Suffrage Association will be held in Chicago February 14th-19th in the Fine Arts Building.

The total receipts of the Christian Woman's Board of Missions of Illinois was \$3,317.49 during last quarter. The C. W. B. M. Day offering amounted to \$1,318.45.

Our churches in Lincoln, Neb., are making plans for a union evangelistic campaign. They hope to secure the largest auditorium in the city for the meeting.

During a recent meeting, the church in Granite City, Ill., where G. A. Hoffman is minister, raised \$4,000 in pledges and dedicated the auditorium of their new building.

A. E. Corbin and his church in Mavern, Iowa had the assistance of Z. T. Sweeney in the dedication services in which over \$2,500 was raised which was above the amount needed.

Mrs. Princess Long, so well known in the Brotherhood as a singing evangelist and soloist in our National Conventions, is giving a number of concerts in our churches in Pennsylvania.

W. H. Pinkerton began a meeting last Sunday with J. M. Rudy and the First Church in Sedalia, Mo. The pastor conducted prayer services for one week in preparation for the meeting.

A new congregation was organized this month in Findley, Ill., following a meeting held by Harold E. Monser. The new church has a membership of almost one hundred and will employ a minister half time.

Wallace Tharp pastor of the First Church, Allegheny City, Pa., is assisting F. A. Bright minister of the church in Waynesburg, Pa., in a successful revival meeting which is stirring the community.

W. L. Harris and J. E. Lintt as evangelists, recently ended a meeting at Corydon, Iowa. In the midst of the meeting, the pastor, R. H. Lilly, was taken ill and is suffering from a severe case of pneumonia.

A meeting of the state secretaries of the Missouri Valley was held January 15th in St. Joseph, Mo. The meeting

was attended by T. A. Abbott and J. H. Hardin of Missouri, B. S. Denny of Iowa, Geo. E. Lyon of Kansas and W. A. Baldwin of Nebraska.

The Men's Club of the First Church in Cedar Rapids, Iowa, will give a banquet for the members of the club and their wives February 15th. Edwin A. Nye editor of the Des Moines Daily News will speak upon "The Wider View."

The Second Christian Church of Cedar Rapids, Iowa, last Sunday celebrated the liquidation of the indebtedness on the church building. This mortgage burning service was held within a year from the completion of their remodeled building.

J. P. Lichtenberger pastor of the Lenox Avenue Union Church, New York city, and his wife will sail February 7th on the Bible students' oriental cruise. Mr. Lichtenberger will lecture at some time during the first few days of the voyage on "Madelras and Algiers."

Governor Joseph W. Folk of Missouri has appointed James N. Crutcher, minister of the First Church of Chillicothe, Mo., a member of the State Board of Charities and Corrections for a term of six years. This board has to do with the management of the penal and eleemosynary institutions of the state.

A fine calendar issued by the Portland Avenue Church of Minneapolis, Minn., bears a picture of the church building and the likeness of the pastor, Perry J. Rice. It also gives the watch words for the year which are in part, one hundred new members, \$1,000 for missions, one new mission opened in the city and 300 pupils in the Sunday School.

The church in Crafton, Pa., dedicated its new church house last Sunday. The dedication address was delivered by President Cramblett of Bethany College. The Netz Sisters' quartette furnished special music for the occasion and gave a concert the following night. C. H. Frick is the pastor of this church. Under his leadership the men of the church contemplate the organization of a Men's Club.

Beginning January 28th during five weeks, the workers in Denver Sunday Schools will have opportunity of hearing a strong series of lectures on Bible topics and methods of Sunday School work. We notice in the announcement of the lectures, the name of Dr. B. B. Tyler, pastor of the South Broadway Christian Church of Denver. Dr. Tyler is a member of the International Sunday School Lesson Committee.

Mail intended to reach Dr. Willett or any member of the Palestine Travel Study Class, which sails from Boston by the White Star Steamer "Republic" on Saturday, should be marked with merely the name of the one addressed; then it should be inclosed, together with the required stamps for foreign mailing, but unattached, in an envelope addressed H. W. Dunning & Co., 14 Beacon street, Boston, Mass. The letter will then be forwarded in one of the regular numbered mail packets for the class, and will be sure to reach its destination in the shortest possible time.

What Some Churches Accomplished Last Year

Champaign, Ill.

The yearly meeting, Jan. 1, 1907, will not soon be forgotten by the members and friends of University Place Christian church, Champaign, Ill. It is our custom to come together as a great family on the first day of each new year, meeting in social fellowship about three o'clock, then having supper together in our dining room, after which the yearly business meeting of the congregation is held. The attendance was unusually large this year, the reports were most encouraging, the clerk's report showed 101 added to the church at regular services during the year, total net membership of 734; his report for the past three years showed a gain of almost 300 per cent in membership; the total of all money raised for the year was shown to be \$7,000; the Sunday school had been almost doubled, the receipts more than doubled. The C. W. B. M. had more than doubled in membership and has 84 readers of the Tidings; the president, Mrs. Kauffman, had been instrumental during the year in organizing two auxiliaries in neighboring churches. Our local auxiliary becomes a Living Link this year in the foreign field.

Brooks Brothers are with us leading us in a great revival. The meeting will be continued until the work is done. The church has been preparing for the work for more than a year. We thank God for His blessings for the past and turn hopefully to the new year.

Stephen E. Fisher, pastor. George R. Shawhan, clerk.

Second Christian Church, Bloomington, Ill.

The annual report was read last Lord's day by J. H. Gilliland. It is a good report for a four-year-old. It was full in every particular. I will give you a short summary: Resident membership, 614; non-residents, 77; total membership, 691; net gain for the year, 86; local current expenses, \$4,453.38; missions, \$1,209.70; grand total disbursements, \$5,663.08. Our official board consists of three elders, fifteen deacons, six deaconesses and three trustees.

Our finance committee consists of nine members and we look to them for all current expenses. Twice a year the finance committee get after all delinquents, hence the treasurer never fails in the semi-annual and the annual report to report all bills paid and a balance in the treasury.

The membership is composed of 253 males and 438 females. There are seven doctors, two lawyers, seven teachers, four preachers and two singing evangelists in the membership. The societies of the church are Junior Endeavor, Senior Endeavor, Gleaners, C. W. B. M., Mission

Circle, Aid Society, Bible school and Men's League.

We are just now installing a new pipe organ. The Gleaners are raising the money to pay for it.

Geo. W. Nance.

Newman, Ill.

In many matters 1906 was the best year in the history of this congregation. There have been 73 additions to the church and this, too, following the great union meeting held by Chas. Reign Scoville. From all sources \$2,709.33 was contributed during the year. Of this amount \$265.11 was for missions. In every organization of the church, there was encouraging growth and the New Year is faced with money in the treasury and high purposes for the work of the church. O. L. Lyon, the minister, has been unanimously called for another year with a substantial increase in salary. He and his wife were recently happily surprised by a gathering of the church in the parsonage when they received the present of an elegant rocking chair.

Mansfield, O.

The various items in the annual report of this congregation give evidence of its healthy condition under the pastor care of Bruce Brown. From all sources there was raised during the year \$5,573.50. Of this amount \$440.80 was given for missions. The membership of the Christian Endeavor Society is 60. There are 65 members in the Philaetha Circle and the Sunday School has over 500 in enrollment.

Orange, Cal.

Held our annual meeting January 10. House nearly filled; reports: 203 resident membership, an increase of about forty; \$2,218 raised for all purposes, \$531 of this being for missions and benevolences; C. W. B. M. more than doubled its membership, put tidings in every church home (85 in all) and raised \$184 for missions; all other departments greatly enlarged. The church has made a great advance, harmony prevails, the future is bright.—A. N. Glaner, minister.

The Barnesville Work.

My first year's work with the Barnesville, O., church closed January 20. It has been a splendid year. 100 have been added to the membership. This includes those who came in during the Mitchell meeting. The Sunday School has been increased from 50 to 200. The prayer meeting was started and kept an average attendance of 40 throughout the year. A Junior C. E. was organized. It now has 35 members. Also a Senior C. E. was organized, which now has 40 members. A choir loft, baptistry, study and robing rooms have been built, making the church property worth about \$15,000. We enter upon our second year's work with bright prospects for the future.

Hugh Wayt.

Barnesville, O.

Sullivan, Illinois.

At the annual roll-call of the Sullivan Christian Church the following report was read: Number enrolled at beginning of year 337, number added to church at regular services 89, number added during the Scoville union meeting 450, membership at the present time 814; more money paid to missions than any year in history of church; \$100 more than pre-

vious year paid to missions; paid off during year a church debt of \$700; of the \$700 Ladies' Aid raised \$450.

All departments in good working order. Sunday School and prayer meeting more than doubled during the year. Pastor given a call to remain with the church indefinitely at a good increase in salary.

J. G. McNutt.

Pittsfield, Illinois.

The year's report for 1906 revealed a net gain of membership of 110. \$3,100 was contributed for all purposes, of which \$500 was for missions. The Bible School is wide awake and all of the organizations of the church are thriving. This church became a living link in the Illinois Christian Education Society by an offering of \$100 for Eureka College.

Buffalo, New York.

The prosperity of the Jefferson Street Church was witnessed by these facts in the reports made at the annual meeting January 9th. The Sunday School has an average attendance of 281. The C. W. B. M. has one hundred members; Senior Y. P. S. C. E. 50; Junior C. E. 51; Brotherhood of Andrew and Philip 25; Young Ladies' Bible Class 52; Fidelity Club 24. The church treasurer reports offerings amounting to \$4,002.81 of which \$981.94 was for missionary purposes. It is the purpose of the church to be free from a mortgage of \$2,300 by the time of the next annual meeting. B. S. Ferrall is pastor.

Normal, Illinois.

The past year has been characterized by harmony and good fellowship among members, by faithfulness in attendance at the regular meetings, by a loyalty to Christ and his church. Seventy-five were added to the church during the year, a net increase of 38. The Bible School has an enrollment of 214; Y. P. S. C. E. 44; C. W. B. M. 30; Young Ladies' Missionary Circle 27. The church raised for all purposes \$3,035.16 of which \$422.81 was for missions. Robert H. Newton is the minister.

WHAT ABOUT AMERICA?

Some one has said:—

"If God intends to save the world, He cannot afford to make an exception of America."

Another:—

"This country is His chosen instrument of blessing to mankind; and God's plans never fail."

Still another:—

"Ours is the elect nation for the age to come. We are the chosen people. We cannot afford to wait. The plans of God will not wait."

And yet another:—

"Our plea is not America for America's sake, but America for the world's sake."

Our plea is adapted to America as is no other.

Therefore:—

HOME MISSIONS

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Dept. 26, CHRISTIAN CENTURY

News in Brief from the Chicago Churches

W. C. Pearce, International Sunday school teacher training secretary, was in Pittsburg January 27 and 28 delivering addresses in and about the city.

C. C. Morrison, minister of the Monroe Street Church, will address the Men's Club of the Austin Christian Church, Monday evening, February 11th.

There were two additions Sunday in the regular services of the Englewood Church of which C. G. Kindred is pastor.

Prof. Edward Amherst Ott is ill with typhoid fever, having been confined to his home since January 12th when he returned from an extensive lecturing trip.

Richard Henry Little lectured last Monday night in the Hyde Park Church on "The Making of a Great Newspaper." The proceeds of the lecture will be devoted by the Wranglers' Club toward purchasing a piano.

F. C. Aldinger, who has resigned the pastorate of the Douglas Park Church, will continue to preach for this congregation until a successor has been secured. C. M. Schoonover of this city, who recently came from Texas, will preach for the church next Sunday.

Mr. and Mrs. C. A. Young have sold their home in this city and Mrs. Young and her daughter Helen are making ready to join Bro. Young in Santa Anna, Calif., where he has accepted a pastorate.

W. F. Rothenburger, minister of the Irving Park Church, is making use of the boys of his Sunday school in the wide distribution of the programs of his Sunday services.

A new meeting place for the Christian Minister's Association has been secured in the Masonic Temple on the ninth floor, room 912. The regular meeting of the association will be held next Monday, 10:30 a. m., in this place. The meeting will be addressed by Prof. Theo. Soares of the University of Chicago.

W. C. Hull, the new minister of the First Church, preached in the regular services last Sunday to excellent audiences.

C. G. Kindred, the minister of the Englewood Church, and Parker Stockdale, of the Jackson Boulevard Church, exchanged pulpits last Sunday night. During the special services of last week in the Jackson Boulevard Church Bro. Kindred preached four nights and Bro. Shaw one evening. During the midweek and Sunday services there were twelve additions to the membership of the church, ten of them by confession. Next Sunday evening there will be a Christian Endeavor rally at the Jackson Boulevard Church. N. L. Johnson of Batavia, Ill., State Christian Endeavor President, will be the principal speaker.

Ten churches of Austin have united for a union evangelistic campaign under the leadership of Chas. Reign Scoville. Last Sunday night four rally meetings were held and special prayer services have been held this week. The meetings will begin in earnest with the arrival of Bro. Scoville on Thursday of this week. The meetings will be held in the First Methodist Church, on the corner of Ohio and Central. Those going from the city to attend the meetings should leave the cars at Central avenue and walk one square north.

A banquet of the Social Union of the

Disciples of Chicago will be held Thursday evening, February 7th, at 6:30 p. m., in the Lakota Cafe, 157 LaSalle street. Tickets for the banquet will be 75 cents. The program is as follows:

General Subject—The Need of the Hour.

Toastmaster—Rev. A. W. Fortune.

"A Closer Walk with God"—Rev. W. C. Hull.

Vocal solo, "Hold Thou My Hand," C. F. Briggs—Mrs. L. H. Tobey.

"A Better Acquaintance with Chicago as a Mission Field"—Carl Bushnell.

"A Greater Willingness to Sacrifice Trivial Interests for the Cause of Christ"—Leon Loehr.

Vocal Selections—(1) "Just by Laughing," (2) "Nothing but a Wild Rose," (3) "Sunshine," Mrs. Carrie Jacobs Bond—Mrs. Zoe Pearl Park.

"A Closer Christian Fellowship"—Rev. C. M. Sharpe.

Officers of the Disciples' Social Union—President, S. Lloyd Darsie; vice president, Walter D. Ward; secretary, C. R. Wakeley; treasurer, Dr. Oren Neal.

Cook County Woman's Christian Temperance Union has set apart Tuesday, Feb. 5th, from 10 a. m. to 4 p. m., as a self-denial and prayer day at Willard Hall. Everybody welcome. Churches and church societies are invited to send delegates to the meeting. An offering for temperance work will be received. Rev. Wm. A. Sunday (Billy Sunday), the noted evangelist, will conduct the meeting from 11:30 to 1 o'clock. Other evangelistic workers such as Rev. Mary E. Kuhl, state president of Illinois W. C. T. U.; Rev. Mary L. Moreland, state W. C. T. U. evangelist, and Revs. C. E. Cornell, Frank Smith, M. P. Boynton and others will take part.

TO CLOSE SALOONS.

Next Sunday evening the Protestant churches of Englewood and vicinity, to the number of 27, will unite in four simultaneous mass meetings in behalf of law and order and the enforcement of the law requiring saloons to be closed on Sundays. The churches north of Normal Park way will unite in one big rally at the Englewood Baptist church, Englewood and Stewart avenues; the South End churches will unite in a meeting at the Normal Park Presbyterian Church, 71st street and Yale avenue, and the West Englewood churches at Thoburn Methodist Church, on 64th street. The Swedish churches of the entire district

will rally at the Swedish Mission Church, 59th and Carpenter streets. These meetings are in opposition to the demand of the so-called "United Societies" for a legalized, wide-open town under the proposed new city charter.

CHICAGO CENTENNIAL FUND

Efforts will be made to gather a special \$10,000 evangelistic fund for the Chicago Christian Missionary Society by means of individual three-year pledges, (1) from Chicago Disciples, (2) from Disciples of the state at large, with the sanction and co-operation of the American Christian Missionary Society and the Christian Woman's Board of Missions.

At a time when—against "1909"—many special "Centennial" funds are being projected among our people throughout the land, Chicago Disciples should be represented, and in no small way. Looking to Chicago for \$5,000 and to the state for a like sum, the carrying out of the project indicated would mean, for the three years, nearly double the amount of money that has in the same length of time, ever been contributed by us here for our city evangelistic work; the C. C. M. S. having in the past depended almost exclusively upon contributions from the churches, as such, and with comparatively meagre results, owing to the multiplicity of other "calls." It will be at once apparent that a change to the individual subscription plan would be an advantage. Out of our (approximately) five to six thousand identified members in this city, surely \$5,000 in subscriptions from individual men and women would be forthcoming. To average it, 50 persons giving \$100 each, or one hundred giving \$50 each, would accomplish this. But of course many more than fifty or one hundred would covet fellowship in the undertaking, and the pledges, payable in six semi-annual installments, should range from \$5 to \$30, or more, yearly, for the three year term.

Brethren and sisters let us rise to the occasion, and enthusiastically join hands with our "Centennialites," in doing something really worthy of the cause we plead here in Chicago, and of the event we are to celebrate in 1909!

W. P. Keeler
Chicago, Nov. 13, 1906.

Flowers are the sweetest things God ever made and forgot to put a soul into.—Beecher.

CITY EVANGELIST'S REPORTS OF MISSION CHURCHES

For October, November and December.

Ar- mour Ave.	Ash- land Ave.	Chi- cago Hghts.	Doug- las Park.	Gard- field Blvd.	Shef- field Ave.	South Chi- cago.	West End.	West- Full- man.	To- tals.
Day's work	92	92	40	92	92	36	92	74½	702
Sermons	26	29	26	24	30	42	21	30	257
Calls	3	134	72	60	110	320	40	240	194
Other meetings ..	3	26	4	..	76	..	15	25	81
Baptisms	1	0	3	..	9	18	..	3	240
Letter	0	5	3	3	0	3	2	5	0
Otherwise	1	3	1	..	3	..	..	4	19
Losses	0	0	0	..	0	3	..	0	3
Net gain	2	8	7	3	12	25	2	12	1
Church enrollment ..	120	75	72	98	49	272	66	47	95
Avg. attendance ..	100	61	57	47	83	40	61	46	495
S. S. enrollment ..	48	175	80	130	88	275	90	96	130
Avg. attendance ..	25	135	64	112	67	149	66	56	744
C. E. attendance ..	18	10	12	20	27	20	10	12	129
Prayer mt. att. ..	16	6	15	14	10	10	18	11	100
Money Raised—									
By church	\$233.00	\$248.43	\$142.28	\$196.00	\$265.00	\$861.73	\$95.56	\$600.66	\$450.00
Missions	4.50	.....	.....	.....	54.50	112.26	.....	30.00	.....

Chicago, Jan. 12, 1907.
2136 W. Congress Street.

SUMNER T. MARTIN, Supt. of Missions.

FROM THE FIELD

TELEGRAMS

Higginsville, Mo., Jan. 28.—110 added here. Closed last night. A most delightful meeting. Geo. H. Combs and Pastor J. H. Coll, preaching. Both grand men. Begin at Canton, Ohio, next Lord's day.

Frank C. Huston, Singer.

Huntington, Ind., Jan. 28.—Forty-two added yesterday. Greatest crowds ever at religious services in this city. 411 added to date. Continuing. Zealous pastor, earnest members and consecrated helpers are planting and watering; God is giving the increase.

Chas. Reign Scoville.

Champaign, Ill., Jan. 28.—Revival continues with unabated interest; 164 additions; 38 to-day; 16 to-night; 502 in Bible school this morning. Prof. Hughes of the University had 113 grown young people in his class. We continue.

Brooks Bros.

Shelbyville, Ind., Jan. 27.—Harlows' meetings continue. Twenty added to-day; 108 to date.

H. O. Pritchard, Pastor.

Vincennes, Ind., Jan. 27.—Meeting three weeks old; 166 accessions; mostly by confession; twenty-three to-day; Wilson preaching the Gospel with great power. Lintt a master of song. Weather has been very bad. Great interest. Continues indefinitely.

Wm. Oeschger, pastor.

Wichita, Kans., Jan. 27.—Powell of Buffalo and Sweeney with Central to-day. Raised mortgage of ten thousand dollars. Twenty-three additions to church. Five hundred and eighty at Sunday school with sixty-four dollars offering. Great rejoicing.

E. W. Allen.

Parker City, Ind., Jan. 28.—Thirty-four added. Membership more than doubled. Field difficult. Cause new. Pastor Weddle and congregation earnest workers. Prof. Elstine singing. Close Thursday.

Evangelist Maple.

Salem, Ohio, Jan. 28.—Meeting great. One hundred thirty-eight. Third week. House overrun.

Shelburne and Knight.

Elwood, Ind., Jan. 28.—Fifty confessions yesterday. Thirty men. Three hundred to date. Theater packed. Men's meeting great. Fully thousand people turned away last night. Revival spirit throughout the city. Herbert Yeuell preaches in favor of simultaneous work in all the churches and discourages op-

position and rivalry and is clear as a bell on the plea for Christian unity. Yeuell is preacher for men as proved by his crowded men's meeting and number of confessions. His oratory and expository preaching is the main talk of this city. If we had more room we could more than double the conversions. Arthur Wake is great as soloist and leader. Robert Sellers, Pastor.

ILLINOIS

McLean.—T. L. Read whose home is in Eureka, Ill., has just completed a meeting of six weeks' duration with this church. There were 71 additions, 48 of them by confession. The meeting was held under the direction of the State board and in all the circumstances is a splendid victory. W. C. Darnell, a member of the church, had charge of the music. Bro. Read will continue to preach for the church for a time.

St. Augustine.—In a short meeting with this church, Evangelist H. G. Bennett received 14 persons into the membership of the congregation.

INDIANA

Milton.—L. E. Brown, minister of the church in Lebanon, Ind., and J. Ross Miller, singing evangelist of Gas City, Ind., have been in a fine meeting with this congregation assisting F. C. McCormick, the pastor. The meeting continued during three weeks with excellent audiences and a remarkable interest. As a result of the strong sermons and stirring song services, there were 28 confessions and four additions otherwise.

Rushville.—The closing days of the ministry of W. W. Sniff witness a remarkable interest in the work of this church. In the regular services on January 20th there were 16 additions, eight of them upon confession of faith. This makes a splendid total of 32 new names added to the roll of the church in the regular services of three weeks.

IOWA

Greenfield.—On January 21st Evangelist H. G. Bennett began a revival meeting with this congregation. At first report there had been seven additions. A new building has been completed by which was dedicated January 27th by Dean Haggard of Drake University. The meeting continues with excellent prospects. The evangelist will hold next meeting at Ft. Madison, Iowa.

Mt. Pleasant.—Since the last report there have been four additions to this church, two of them by confession. The pastor, L. A. Chapman, is conducting a Bible class which meets one evening a week and studies the Old Testament. The class is growing in interest, and in other lines of church activity there is much promise of success.

Keokuk.—There were four additions to the membership of this church January 20, two of them by confession. Under the direction of M. J. Niceson, the minister, the church is planning to make improvements on the church building to cost \$400. The work of the church moves forward with great interest.

KANSAS

Leavenworth.—At the First Church where James S. Myers is the faithful pas-

tor, there were three additions January 20th and two young men were baptized at the evening service.

NEW YORK

Brooklyn.—Walter S. Rounds began his ministry with the Third Church in October. Since that time there have been 14 additions. Seven of them were secured in the regular services January 20th. Three of these by confession.

Buffalo.—At the Jefferson St. Church whose minister is B. S. Ferrall, there were two confessions recently.

PENNSYLVANIA

Wilkes Barre.—The meeting with this mission church closed January 20 with 22 additions in 18 services. E. E. Cowperthwaite, the pastor, has the help of Miss Una Dell Berry as singer. In re-

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15 volumes, handsomely bound in half leather, illustrated, large, clear type, printed on fine white paper. These books are selling for \$30.00 cash retail. We are offering this set at \$18.00 cash, prepaid, or we will ship the books to you upon receipt of \$4.00 on condition that you pay \$2.00 per month until the sum of \$21.00 has been paid. This standard work should be in every home and you will find these books a bargain.

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sults and power this meeting was the very best the church has ever had considering conditions. Miss Berry may be secured for a meeting in March. Address her at Lafayette, Ind.

CABLEGRAM CONCERNING THE FAMINE IN CHINA.

The American Bible Society has just received the following cablegram from the Rev. John R. Hykes, D. D., the agent of the Society for China:

Notify all Boards, Shanghai Missionary Association, 274 members, representing 19 bodies, urges appeal famine relief through all churches. Million and quarter starving. Refugees already flocked cities. In district three million destitute. Many millions affected. Many deaths already, though five months' suffering only begun. General relief committee representing all interests in this part East unite in placing work relief entirely in responsible hands of missionaries. Opportunity century impress China.

HYKES, President.

A special meeting of representatives of missionary bodies of the United States having work in China was held in New York January 18, 1907, in response to this cablegram, and it was by them unanimously recommended that churches, societies and individuals be urgently requested to contribute liberally and promptly to meet this emergency, which must continue until June. All funds should be sent to the treasurers of the various Foreign Missionary Boards of the churches with which the contributors may be affiliated. Our missionaries have extra burdens upon their purses and time in consequence of the famine. Send money to

F. M. Rains, Sec.,
Cincinnati, Ohio.
Box 884.

EDUCATION DAY, FIRST FRUIT.

Storms deferred the offering in many places but the faithful will persevere. Many are waiting for further collections and supplementary offerings. These figures are approximately correct, include cash and pledges and the name of the church and pastor: Pittsfield, W. E. Spicer \$100; Palestine, G. S. McGaughey, \$25; Stamford, S. I. Laffin, \$25; Second, Bloomington, J. H. Gilliland, \$70. What an uplift to our great training schools for the Kingdom if all the churches would do as well.

Pittsfield, you see, becomes a "Living Link" and expects to send its student to Eureka College next fall. Hope to hear from many more churches soon.

I. G. Waggoner.

Eureka, Ill.

NORFOLK CONVENTION COM- MITTEES.

An organization of our forces in and about Norfolk, Va., has been effected and already most active preparation is proceeding for the convention in that city. J. T. T. Hundley is chairman of the executive committee and other chairmen are as follows: Publicity, R. E. Steed; finance, J. F. East; pulpit supply, Rev. D. S. Henckel, of Newport News; reception, Rev. R. H. Walker; registration, J. H. Schlegel; program, Thomas E. Miranda; exhibits, Rev. C. N. Williams, of Hampton; halls, W. H. Phillips, of Port Norfolk; music, M. W. Mason; transportation, W. C. Humphreys; ushers, J. F.

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WANTED—First mortgage loans. Notes in sums of \$300 and \$400 on security worth \$800 and \$1,000, due one and two years, 6 per cent interest. Abstract to date. Trust company trustee. Address Y, Christian Century.

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net, of Newport News; entertainment,
J. G. Holladay; local excursions, B. B.
Spicer.

DEDICATION AT NAUVOO, ILL.

About one year ago H. J. Otto, pastor of the church at Princeton, Ind., was called about ten miles from Princeton to preach the gospel especially to one man. Brother Otto told this brother what he should do to be saved and the result was that he was baptized and became a Christian. A meeting was held and a few of the Disciples determined to build a house of worship for the Christian church. It was a hard task and it took much grit and grace. They finally erected a very nice country building worth from \$1,000 to \$1,200, and on Jan. 3d Brother Otto and the writer dedicated the building. We succeeded in raising all the money that was needed and some with which to purchase pews and some other needed furniture. The writer followed with a meeting of five days after having organized the church properly.

Mrs. Dwight R. Sprague, who prepared the special music for the dedication, organized a splendid chorus and during the meeting she lead the singing with great success. Her work was well received. She sings solos simply to save and in this is very successful. The evangelists are urged to return as soon as possible and finish the meeting which was so well begun. There were three added in this meeting, during which time it rained nearly every day. The Nauvoo church is in need of a preacher for a part time.

O. D. Maple, Evangelist.

THE LENOX AVENUE UNION CHURCH, NEW YORK CITY.

Here is a church of Christ of the New Testament pattern, located in the midst of teeming millions, but in the most difficult field on the continent. The myriad mile wall of China, with its accompaniment of caste, ancestral worship and vice, is not more adamantine and impervious to the gospel than the frowning, forbidding walls of selfishness, commercialism, conservatism and pleasure-mad devotees which environs the Lenox Avenue church and hedges its approach to the hearts of the people. Few churches in that money-mad center, famed or shamed for the paucity of its churches in ratio to its population, are attracting or saving the people, even with unlimited financial and social resources at command. But this church, with scarcely a dozen years of history, is steadily moving on to victories. The present pastorate began four years ago in the union of a little company of aggressive, self-denying and consecrated Disciples with a stalwart, intrepid leader, a strong and resourceful preacher and an executive of the first rank. The chief inheritance of the new pastor was an enormous debt. This incubus by rare self-sacrifice on the part of the pastor and people has been greatly reduced. The congregations have steadily grown and all departments of church activity have moved forward to a pronounced success. The signal triumph of the Scoville evangelistic campaign of last April, in which more than 20 were enlisted for Christ, was a heroic achievement breaking all records for our cause in the great cities of the East. The expenditure of seven hundred dollars for advertising alone in that campaign by a people with meager

resources is a fine demonstration of courage and confidence and consecration.

The writer has just held a midwinter rally of ten days' duration, not for "recruits," but for the "strengthening of faith and the deepening of spiritual life" in this church. The message was to the church, save two evangelistic sermons, and the result was a most happy and refreshing period of soul culture and spiritual uplift and ten added to the church. Bro. Lichtenberger is beyond all question the "man of Providence" for our cause in Harlem. With a robust personality, a profound scholarship, a superlative pulpitability and a wide sympathy with men, he combines a singleness of aim and a self-sacrificing consecration which challenges the admiration and love of his loyal church and shames the efforts of those of us who have enjoyed the high and easy places and made no sacrifices worth mentioning. The Lichtenberger home, presided over by his cultured wife and complemented by the presence of two lovely daughters, was our home—a haven of rest and delightful fellowship during our sojourn in Gotham.

Des Moines, Iowa. H. O. Breedon.

WITH ABIDING RESULTS.

The First Christian Church of Youngstown, Ohio, has just closed a three weeks' meeting with most excellent results. Seventy-nine were added (79) of whom sixty-one (61) were by baptism, forty-eight (48) were adults, ten (10)

were young men and sixteen (16) were young women. It means the reception of strong new life into the church. The sermons were all preached by the minister John Ray Ewers, a graduate, by the way, of the University of Chicago. The sermons were arranged in three series. One on "The Appeal of Jesus" a second on "The Response to the Appeal of Jesus" and a third on "The Ethics of Jesus' Way." The idea throughout was to show the attractive power of the LIFE of Jesus. One of the remarkable features of the meeting was that there were responses to the appeals at 21 out of the 23 services. It was a steady, solid, permanent work. The regular choir of the church consisting of 40 voices sang and Miss Ida Mae Hanna of Cincinnati was the soloist. No other endorsement of her work is needed than to say that a big congregation that is used to the best music had not a single adverse criticism, and that she has been asked to return next year. She possesses a naturally sweet and winsome voice which has been most carefully trained and she sings with great earnestness. She is on business for her King.

One hundred and sixty-two (162) people have now been received into the First Church since Mr. Ewers came a year and four months ago. Thirty-five of these have been young men.

The church now has a revised roll of nine hundred (900) names. Two hundred and fifty (250) names were not long

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If so, we urge you to send for a free trial package of Stuart's Dyspepsia Tablets. It will cost you nothing and surely will bring us no gain unless you find, after using it, that you are benefited and find that you need a full sized package.

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Send for trial package to-day. F. A. Stuart Co., 7 Stuart Bldg., Marshall, Mich.

50-cent size package for sale by druggists everywhere.

CORRESPONDENCE.

(Continued from page 102.)

last century: "We have learned to pray again." Another has said when you take down the receiver of the telephone connecting with God, do not hang it up till God has answered. Give him time. Wait patiently on Jehovah." And still another, "When you have business at the house, after ringing the bell you wait for someone to come and open the door. The wanton boy runs away before anyone has time to come. Have you business with God?"

Jowett.

I read everything I can get of Jowett. Let our book this week be his "Passion for Souls." And let our sentence be from Kipling: As I am away from my library I quote from memory: "We were dreamers, dreaming greatly in the man-stifled town, Longing for beyond the skyline, Where the strange ships go down. Came the whisper, came the vision. And a soul that is not man's soul Was lent us to lead."

ago dropped from the list. The First Church, Youngstown, is one of the great churches of the brotherhood. It is noted for the remarkable beauty and dignity of its services, the number of men in its membership and its interest in civic righteousness.

Mr. Ewers held pulpits in Buffalo, N. Y., Bowling Green, Ohio and Irving Park, Chicago. He preaches each Lord's day to great congregations. The church is well organized and all its departments are growing and prosperous.

KENTUCKY BIBLE SCHOOLS.

Our district statisticians are now at work gathering statistics from the schools. It is a very simple matter to fill the report cards and return them promptly, but many things are dependent upon this. This week we received inquiry from the government census bureau soliciting our aid in getting the statistics for the bureau. We are dependent upon your reports, do not fail us.

The first returns from Children's Home Mission Day have been received. Brother Ranshaw writes that Kentucky so far leads the states. We are proud of this, but there are many schools yet to hear from. We have received only a little more than half of the receipts of last year. If you have not forwarded your offering for Home Missions, remit promptly to Geo. B. Ranshaw, Y. M. C. A. building, Cincinnati, Ohio, stating that it is the offering from the Bible School. Half of these offerings apply on the apportionment for state work.

We are calling for \$10,000 additional toward our centennial enterprise. This will swell pledges and cash up to almost the required \$25,000. We are glad to state that as yet we have received only willing replies. Surely the brethren are entering enthusiastically upon this crusade!

These pledges and apportionments may be paid in whole or in part at any time, and all must be raised by October 1, 1909. We are urging all who can to make a part payment now. Some are sending the full amounts. The first Sunday in April, or April 7, is to be specially set aside in all our schools for a great offering for this Centennial fund. We shall have more to say regarding this at a later date. But let us rejoice that the enterprise is now assured, we shall soon have our Bible School expert in the faculty of the College of the Bible.

R. M. Hopkins.

Louisville, Ky.

MINNESOTA GLEANINGS.

Doubtless many of you further south think that during the heavy winter months we go into hibernation, but this is the season of busy activities with our churches. Notwithstanding the snow is from two to five feet deep and mercury hangs round zero at high noon and hovers around 20 to 30 below at night time, people keep on the move. The young are busy with the many and fascinating northern sports and pleasures, such as sleighing, coasting, curling and skiing. The latter is the grand old Norwegian winter sport. And the commercial activities are carried on just the same. Many churches hold their revivals here in January and February.

We are enjoying a refreshing revival season in our Church in Duluth at pres-

Important Books

We are the publishers of some of the best known works pertaining to the Disciples' Plea for a united church. These important books—important in more ways than one—should be read and owned by every member of the household of faith.

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George Hamilton Combs, pastor of the Independence Boulevard Christian Church, Kansas City, Mo., one of the great churches of the brotherhood, writes:

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Z. T. Sweeney, Columbus, Indiana, a preacher of national reputation, writes:

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We owe a debt of gratitude to the writer of this book, and could only wish that it might be read not only by our people all over the land, but scattered among the Baptists. It is a most meritorious and splendid contribution to our literature.—THE CHRISTIAN WORKER, PITTSBURG, Pa.

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ent. During our regular services since beginning of the year we have had ten additions. That is good for this field, where we do not have many to draw from. In several instances the only non-Christians in our congregation have come forward to obey their Savior. That is what I should call gleaning.

Our Ministerial Institute will be held with the Grand Avenue Church, Minneapolis, February 19-21 instead of at Howard Lake as announced before. P. J. Rice will conduct a Bible study at each session. Among the addresses on program are "Tests of Fellowship," J. H. Bickwell; "Present-Day Thought," A. D. Harman; "Our Educational Problem," M. D. Baumer; "Christian Union," T. J. Daw; "The Christian Faith," C. R. Neel; "Problem of Missionary Offerings," Fred Lindenmeyer; "The Daily Paper and Secular Literature," B. V. Block; "Religious Journalism," L. B. Osgood; "The Preachers Library," Baxter Waters, etc.

We very much regret the departure of Brother and Sister Rochester Irwin from our state. Brother Irwin's pastorate at Rochester was short but marked with thoroughness and success. The church has made growth. They are at present without a pastor. Charles Orr is the clerk. Bro. Irwin's new field is Washburn, Ill. Our prayers go with him.

Redwood Falls will have their dedication January 27. Oliver W. Stewart will be master of ceremonies. They have a beautiful, up-to-date splendid church. E. R. Nicholson has done a faithful work here and he is to be congratulated with his splendid congregation, on this noble achievement.

C. B. Osgood says Winona is moving forward in plans for building of a new church. This work is supported by the C. W. B. M. and is watched with great interest. Winona is the home of our blessed brother and sister A. P. Frost.

Mankato has paid off their indebtedness and are rejoicing over many other victories of the past year.

C. R. Neel, our state evangelist, had 10 additions at Rouen; found 20 Disciples at St. Cloud, where an organization may be effected. He is now in a meeting at Austin.

The Portland Avenue Church, Minneapolis, will entertain the State convention in June. This is our Jubilee year—the fiftieth annual convention. Plans are being made to make this the greatest convention ever held in the state.

First Church, St. Paul, has just celebrated its annual meeting with a banquet—they term it "the fire-side evening of the church family." Reports show good conditions here and great plans for this year, among them, the plan to pay off their indebtedness. A. D. Harman, as all know, is the leader of this church as pastor and he is a man of God. The isolation of this northern field and the fewness in numbers makes the fellowship very precious and sweet and our churches realize the meaning of the church as a family—as brothers in the Lord Jesus.

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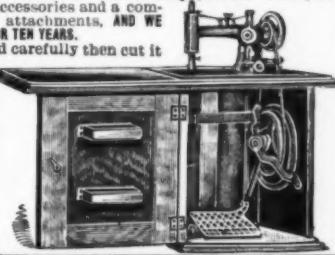
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